

THE

Second part of the Booke
of Christian Exercise, ap-
pertaining to Resolu-
tion.

OR

*A Christian Directorie, guiding
all Men to their salua-
tion.*



Written by the former Au-
thour R. P.

Psalme 27. verse 4.

One thing haue I requested of the Lord,
and that I will demaund still, which is,
to dwell in his House all the dayes of
my life; to the end I may know and do
his will.

AT LONDON

Printed by VVilliam Iaggard
for Simon Waterson, dwelling
in Pauls Church-yard, at the signe
of the Crowne. 1610.

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TO THE CHRISTI- *an Reader, health.*

CVrteous Reader, not many
yeares since, a book was pub-
lished, *Of Christian exercise, ap-
pertaining to Resolution*: written by
a Iesuit beyond the Seas, yet an Eng-
lishman, named M. Robert Parsons,
which book M. Edmund Bunny, ha-
ving diligently perused, committed
to the publique view of all indiffe-
rent iudgments: as glad that so good
a matter proceeded from su^{ch} infec-
ted people, and that good might rise
therby to the benefit of others. Since
the manifestation of that booke, the
first Author thereof, named M. Par-
sons, hath enlarged the same booke,
with a second part and new Additi-
ons. wherein he hath concluded and
finished his whole intent of the Re-
solution, and that vpon speciall cau-
ses, as himselfe sets down in the Pre-
face in this manner.

Being admonished by the writings of
many, that since the publishing of my
first Booke, it hath been mist'ked in two
principal points. First, that I speake so
much of good works & so little of faith.
Secondly, that I talked so largely of
Gods Iustice, and so briefly of his mer-

To the Reader.

By. Beside, conceiuing by the information of many, that diuers persons hauing a desire in themselves to reade the former booke, but yet being weake and fearefull to be touched so neere in conscience as they imagined that booke did, durst neuer intermedle therewith, being informed there was nothing in the same where-with to entertasne themselves, but onely such vehement matter of perswasion, as would greatly trouble and afflict them. For remedy of which inconuenience, I haue framed this second part of that woorke, and therein inseried diuers Chapters, and discourses of matters more plausible, and of themselves more indifferent, wherewith the Reader may solace his minde, at such times as he findeth the same not willing to feele the soure of a more earnest motion to perfection.

Hecerenpon grew the occasion of his framing his second booke, which being perused by sundry learned men who haue thought it as worthy to be seene as the first, is now (gentle Reader) presented to thy viewe: reade it indifferently, and iudge thereof, as thou findest occasion.



OF THE MANIFOLD
perrils that ensue to the World by
Inconsideration.

*And how necessary it is for every man,
to enter into cogitation of his
owne estate.*

CHAP. I.

THE Prophets & Saints of al-
mighty God, who from time
to time, haue been sent by his
mercifull providence, to aduertise &
warn sinners of their perrilous estate
and condition for sin, haue not one-
ly foretold them of their wickednes,
and imminent danger for the same,
but also haue reuealed the causes
thereof, whereby they might the ea-
sier provide remedy for the inconue-
niences to come.

Such is the charitable proceeding
of our most mercifull Lord with the
chyl dren of men. And among other
causes none is more generall, or oft-
ner alleadged, then the lacke of con-
sideration; by which, as by a cōmon
snare and deceite of our aduersarie,

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most men fall into sinne, and are holden also perpetually in the same, to their finally destruction, and eternall perdition. So Esay the Prophet, speaking of the carelesse Nobility and Gentry of Iury, that gaue themselves to banqueting and disport, without consideration of their duties towards GOD, repeateth often the threate of *Woe* against them, and then putteth down the cause in these wordes; *The Lute, and Harpe, and Timbrell, and Shalme, and good Wine, aboundeth in our banquettes, but the works of God you respect not, nor have you consideration of his dooings. And then ensueth, Therefore hath hell enlarged his soule, and opened his mouth without all measure or limitation, and the stout, and high, and glorious of this people shall descend into it.*

Here are two causes (as you see) and two effects linked together, of these Iewes damnation, the one depending of the other. For as good cheere and sensuality, brought these men to Inconsideration of GODS workes and proceedings toward sinners: So Inconsideration brought them to the mouth and pits brimme of Hell. I say, that Inconsideration
of

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of Gods workes towards Sinners, brought many to this perill, for that it followeth in the very same place ; *And the Lord of hosts shall be exalted in iugement, and our holy God shall be sanctified in iustice* : as if he had said, that albe it you wil not consider now Gods iudgements and iustice amidst the heate and pleasure of your feasting, yet shall hee , by exercising the same vpon you hereafter, be known, exalted and sanctified thoroughout the world. The like di course maketh God himsele by the same Prophet, *Esay 45.* to the Daughter of Babylon, and by her to euery sinfull and sensat ioule, figured by that name. Come downe (saith hee) and sit in the Dust thou Daughter of Babylon, thou hast said, I shal be a Lady for euer, & hast not put vppon thy heart the thinges that thou shouldst, nor halt thou had remembrance of thy last end, &c.

Now therfore harken thou delicate (daughter) which dwellest so confidently, there shal come vpon thee an euill, whereof thou shalt not knowe the of-spring , and a calamity shall rush vppon thee, from which thou shalt not bee able to deliuer thee. A misery shall ouertake thee vppon the

Of Inconsideration.

suddaine, which thou shalt not know. &c.

4. Reg. 15. and
17.

Holy Jeremy, after he had weighed with himselfe what miseries for sinne the Prophets Esay, Amos, Hosea, Ioell, Abdias, Micheas, Nahum, Sophonias, and himselfe, (all which Prophets liued within the compasse of one hundred yeares) had foretold to be imminent vppon the Worlde: not onely to Samaria, and the tenne Trybes of Israell, which weere now already carried into banishment to the furthest parts of the East, but also to the states and Countries that most flourished at that time, (as by name to Babylon, Egypt, Damasco, Tyrus, Sydon, Moab, and finally to Ierusalem, and Iudea it selfe, which he foresaw should soone after most pittifully be destroyed) when he saw also by longe experience, that neyther his wordes nor the wordes and cryes of the other forenamed Prophets, could any thing moue the harts of wicked men, hee brake forth into this most lamentable complaint, *Desolatio desolata est omnis terra, quia nullus est qui cogitet corde.* The whole earth falleth into extreame ruine and desolation, for that there is no man which

con-

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considereth deeply in his hart.

This complaint made good Ieremie in his dayes, for compalsion of his people, that ran miserably to perdition for want of consideration.

And the same cōplaint with much more reason, may every good Christian make at this time, for the infinit soules of such as perish dayly by inconsideration. Whereby, as by a generall & remediless enchauntment, many thousand soules are brought a sleepe, and do finde themselves within the gates of hell, before they misdoubt any such inconuenience, being led through the vale of this present life, as it were blind-folded with the vale of carelesse negligence, like beastes to the slaughter-house, and neuer permitted to see theyr owne danger, vntill it be too late to remedy the same.

Propterea captiuus ductus est populus meus, quia non habuit scientiam, sayeth Almighty God by the mouth of Esay. Therefore and for this cause is my people ledde away captiue, in all bondage and slavery to perdition, for that they haue no knowledge, no vnderstanding of their owne estate, no foresight of the times to come. no

say 5.

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consideration of their danger. Hence floweth all the miseries of my people; & yet this is a mystery that all men will not know.

Will you see what a mystery and sealed secreete this is? Harken then howe one describeth the same, and with what circumstances. Furthermore (saith hee) a certaine hidden word was spoken vnto me, and mine eare, as it were by stealth, receiued the vaines of his whispering: it was in the horroure of a vision by night, when dead sleepe is wont to possesse men. Fear came vpon me and trembling, and all my bones were extremely terrified. At length a Spirit past by in my presence, whereat the haire of my flesh stood vppe in horror. There stood before me one whose face I knewe not. His image was before mine eies, and I heard his voyce as the sound of a soft hayre.

Hether to is described in what manner and order this secret was reuealed: but nowe what saide this vision or Spirite (thinke you) at the last? Truly he made a short discourse, to proue by the fall of Angels for theyr sin, that much more, *Qui habitant domus luteas, & terrenum habent fundamentum*

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amentum consumuntur velut tinea, & de mane vsque ad vespertam succidentur, they who dwell in houses of mortar, (as all doe, whose bodies are of flesh) & they which haue their foundation of Earth, as most folke of this world haue, that put their confidence in things of this life, they must all consume by little and little, as the cloath dooth by the Moth, and at length, they must vpon the suddaine (within lesse space perhaps then is between morning and night) be cut downe & dispatched, when they thinke least of it.

And to sh. w that heerein standeth a point of high secrecy (I meane to consider & ponder wel this discourse) hee maketh this conclusion in these wordes immediately following. *Et quis nullus intelligit, in aeternum peribunt.* And for that fewe or none of these men before mentioned, who haue such earthly foundations, doe vnderstand this point aright I meane of their suddaine death, and speedy cutting off from this World) therefore must they perrish eternally: and this is a secret which fewe men will beleue. *Vir insipiens, non cognosceret,* Psalmes 9. (sayth David) & *stultus non intelliget* hoc,

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hec: An vnaduised man wil not learn these things, nor will a foole vnderstand them. But what things? It insueth in the same place; how wonderfull the works of God, and how deep his cogitatioⁿs are about sinners, who spring vppe as grasse (and flourish in this world) *vt intereant in seculum seculi*, to the end they may perish for euer and euer.

Daniell 10.

The Prophet Daniell had many visions and strange reuelations of great and high mysteries; but one among all other (and this is the least) of the most dreadfull iudgements of GOD vpon sinners to the end of the world. The Vision was by the great Riuer Tygris; where, as diuers Angels were attending about the bankes, so vpon the water it selfe, stood one in the likenesse of a man, of exceeding dreadfull Maiesty; his apparrell being onely Linnen, through which his body shined like precious Stone, his eyes like burning lamps, his face like flashing lightning, his armes and legs like brasse enflamed, and his voyce as the shout of a whole multitude of people that woulde speake together. This was Christ by all interpretation, at whose terrible presence. when
Daniell

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Daniel fell downe dead, he was created againe by an Angell, and made strong to abide the vision, and so hauing heard and seene the most wonderfull things that in this book he recounteth, he was bold to aske a question or two, for better vnderstanding thereof; and his first question was, *How long it should be ere the wonderful thinges tooke their end?* Where-
Dan. 12.

vnto the man vpon the water answered, by stretching forth both his brazen armes to heauen, & sweating strangely by him that liueth for euer, that it should be *A time, and times, and halfe a time.* Which aunswere, Daniell not vnderstanding, began to question further, but hee was cut off with this dispatch; *Goe thy way Daniel, for these speeches are shut vp and sealed, vntill the time preordained.*
A secret,

And yet for his further instruction, it was added in the same place *Impie a-* Daniell. 12.
gent impij nec intelligent: wicked men will alwayes doe wickedly. and will not vnderstand these mysteries. albe- it we should neuer so much expound them.

VWhereby, as by all the rest that hetherto hath been alledged, is made apparant, that inconsideration, negligence,

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ligence, carelesse ignorance, and lack of vnderstanding in our own estates and in Gods iudgements, and proceedings with iniquity and sin, hath beene a bane and a common perdition of wretchles men from time to time.

And if we will turne our eyes to this our age, much more shall we see the same to be true. For, what is the cause (think you) why at this day we haue so many of those people, who holy Iob doth call *abhemorable*, that *drinke vp iniquity, euen as beastes doe drinke water*? that commit al sin, all iniustice, all turpitude, without remorse or scruple of conscience?

What is the cause of this (I say) but lack of contideration, lack of vnderstanding, lacke of knowledge? For as Christ saide to Ierusalem touching her destruction, *Si cognouisses & tu, &c.* If thou also (o sinful soule) didst knowe what hangeth ouer thy head for this carelesse lite of thine. if thou (daughter of Babylon) wouldst remember and pender in thine hart, what shall be the end of thy delights, thou wouldest not liue so pleasantly as thou doost: *Nunc autem abscondita sunt ab oculis tuis.* But nowe
layth

Iob 15.

Luke 19.

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sayth Christ, these things are hidden from thine eyes.

Not, but that thou mightest haue knowne them if thou wouldest, but for that thou art one of them that say to god, *Scientiam viarum tuarum nolumus*, we will not haue vnderstanding of thy waies; one of them, *qui sunt rebelles lumini*, that are rebellious against the light, and illumination of Gods grace; one of them, *qui nolunt intellegere vt bene agent*, that will not vnderstand to do wel, and finally, one of them, *qui declinant aure ne audiant Legem*, that turne away their ears, to the end they may not heare Gods Lawe; *quorum oratio est execrabilis*: whose not onely life, but also prayer is execrable & detestable in the sight of their Maker.

Truely, nothing in reason can bee lesse tollerable in the presence of God▪ Maiesty, then whereas he hath published a Lawe vnto vs, with so great charge to beare it in minde to ponder in hart, to study and meditate vpon it both day and night, at home and abroad, at our vprising and our downe-lying, to make it our cogitation, our discourse, our talk, our exercise, our ruminacion, and our delight;

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light; that wee should notwithstanding contemne the same, as to make it no part of our thought, but rather to flee the knowledge thereof, as we see most men of the World doe, for not troubling their consciences.

Eccle. 7.

But the holy ghost hath laid downe the reason hereof long agoe in these words, *Cum sit timida nequitia testimonium condemnationis.* For that wickednesse in it selfe is alwaies feareful, it giueth witness against it selfe to damnation, when soeuer it thinketh of the Law of GOD, or of honesty. So Fœlix the Gouvernour of Iurie, when S. Paule began to talke of *Iustice, charity, & Gods iudgements* before him, he was wonderfully afraid, and said to Paul, *that he should depart for that time, and that he would cal for him afterward, when occasion should require.* But he neuer did. & what was the cause, for that (as Iosephus testifieth) he was a wicked man. & Drusilla his faire Lady that was with him at S. Pauls speech was not his true wife, but taken by allurment and violence from another, and therefore it offended them both to heare preaching of Chastity.

*Iose. lib. 20.
anti. cap. 5.*

This then is one principall cause why

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why men of this World will not enter into consideration of their owne estate, and of Gods commaundements, least they should read and see their owne faults, and beare witnessse against themselves of their own condemnation. Where unto the holy Scripture annexeth another cause, not farre vnlike to this, which is, that worldly men doe so drawe themselves in the cares and cogitations of this life, as they leaue in their mindes no place to thinke vppon Gods affaires, which are the businesse of their owne soules.

This expresseth Ieremy the Prophet most effectually, when hauing made his complaint, that notwithstanding his preaching, and crying in the Temple Gate, for long time together, where all the people passed by him and heard him: yet no man (sayth he) would enter into consideration, or say within himselfe, *What haue I done?* And reason, *Omnes enim conuersi sunt ad cursum suum, quasi equis impetu vadens ad praelium.* All men are set vppon their owne courses and wayes, and doe runne in the same with as great vehemency and fierce obstination, as a furious armed horse,

Ieremy 7.

Ieremy 8.

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horse, when he heareth the Trumpet in the beginning of a battayle. By which comparison, the holy Ghost exprestly very lively the irrecouera- ble state of a settled worldly man, that followeth greedily his own designements, in the negotiation of earth.

These are two of the chiefe causes of Inconsideration, I meane wilfull malice, and obstinate corruption in the vanities of this life. And yet mentioneth the Scripture, a third sort also of inconsiderate men, vvho neyther of direct malice, nor yet of great occupation in worldly affaires, do neglect consideration, but rather of a certaine lightnesse & idle negligence, for that they will not trouble their heades with any thing but disport and recreation; of whom it is written, *estimaverunt in sum esse vitam nostram*: They esteeme this life of ours to bee but a play-game. And in another place, of the same men: *Ita securi vivunt, quasi iustorum iacta habeant*. They liue as securely and confidently without care and cogitation, as if they had the good works of iust men to stand for them. But as the holy Ghost pronounceth in the same place, *hoc vanissimum*: this is vany, and

Wisedo. 15.

Eccle. 8.

Of Inconsideration.

and folly in the highest degree.

For as in thinges of this life, hee were but a foolish Marchant, that for quietnes sake would neuer look in- to his owne account Booke, whe- ther he were behind hand or before, and as the Ship-mayster were greatly to be laughed at, that for auoyding of care, would sit downe and make good cheere, & let the ship go whe- ther shee would; so, much more in the busines of our soule, it is madnes and folly to fly consideration for es- chewing of trouble, seeing in the end this negligence must needs turn vpon vs worse trouble, and irremedi- able calamity. A comparison.

For as Ieremy sayth to all such men, *In nouissimis die intelligetis ea*, in the end of your dayes, you shall not choose but know and see and vnder- stand these thinges, which now for delicacy you will not take the paines to thinke of. But when shall this bee trow you? He telleth plainly in the same place; *When the fury of the lord shal come forth as a Whyle-wind, and shal rush and rest vpon your heades as a tempest*: then shall you knowe and vnderstand these things.

It seemeth that the Babylonians were

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were a people very faulty in this point of consideration, (as all wealthy people are,) not onely by that which before hath beene touched of the Daughter of Babilon, that would not consider her ending dayes: but also, for that not long before the most terrible destruction of that great City by the Medes and Persians, God cryed vnto her in these wordes: My deerely beloued Babylon, put aside thy table, and stand vpon thy watch, rise vp you Princes from eating and drinking, take your Targets in your handes; goe and set a watchman vpon your Wals, and whatsoeuer hee seeth, let him tell you.

Ezky 21.

And then was there a watchman set vpon the Wals, and a Lyon to denounce with open mouth, whatsoeuer danger hee saw comming towards them. And GOD taught the Prophet to cry in this sort to theyr Sentinell or watchman: *Custos quid de nocte? Custos quid de nocte?* Thou Watch-man, what seest thou comming towards thee by night? What espyest thou (O Sentinell) drawing on vs in the darknesse.

By all which circumstances, what els is insinuated, but that God would haue

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have stand vppon our watch, for that his iudgements are to come vpon the World by night, when men least think thereof: they are to come as a theefe at midnight, as also in another place we are admonished, and therefore happy is the man that shall be found watchfull. But now the doore and sole enterance into this Watch, whereof the security of our eternell life dependeth, can bee nothing else but consideration, for that where no consideration is, there can bee no Watch, nor fore-sight, nor knowledge of our estate; and consequently no hope of our saluation, as holy Saint Bernard holdeth; which thing, caused that woorthy Man to write five whole bookes of considerations to Eugenius.

*Bern. lib. 1. de
Consi.*

Consideration is the thing that bringeth vs to know GOD and our selues. And touching GOD, it layeth before vs his Maiesty, his mercy, his iudgements, his cominaundements, his threatnings, his promises, his proceedings with other men before vs, whereby wee may gather, what wee also in time mult expect at his hands. And for our selues, consideration is the key that openeth the doore to the

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the Closet of our hart. where al our Bookes of account doe lye; it is the looking-glasse, or rather the very eye of the soule, whereby she taketh the view of herselfe, and looketh into all her whole estate; into her riches, her debts, her duties, her negligences, her good gifts, her defects, her safety, her danger, her way she walketh in, her course she followeth, her place shee helpeth, and finally the place & end whereunto shee draweth. And without this consideration, shee runneth on headlong into a thousand brakes and briers, stumbling at euery step, into some inconueniency or other, and continually in perill of some great and deadly mischiese.

And wonderfully (truly) is it, that in all other busines of this life, men can see and confesse, that nothing may be begunne, prosecuted, or well ended, without consideration; and yet in this great affayre, of winning Heauen, or falling into Hell; fewe thinke consideration greatly necessary to be vsed.

I might stand heere to shewe the infinite other effects & commodities of consideration, that as it is the watch or larum-bell, that stirreth vp and

wake

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waketh all the powers of our mind,
the match or tinder, that conceiueth
and nourisheth the fire of deuotion:
the bellows that enkindeleth and in-
flameth the same; the spur that pric-
keth forward to all vertuous, zealous
and heroycall acts; and the thing in-
deed, that giveth both light, life, and
motion to our soule.

Our faith is confirmed and increa-
sed by consideration of Gods works
and miracles, our hope by conside-
ration of his promises, & of the true
performance threof to all them that
euer trusted in him: our charity or
loue to God, by consideration of his
benefites, and innumerable deserts
towards vs; our humility, our consi-
deration of his greatnes & our owne
infirmities; our courage & fortitude,
by contemplation of his assistance in
all causes for his honour: our con-
tempt of the world, by consideration
of the ioyes of heauen eternally: and
so al other vertues, both morrall and
diuine, doe take their heate, quicke-
ning, and vital spirit from considera-
tion.

By the exercise of consideration &
meditation holy David saith, that he
felt a burning fire to flame within his
breast: Palme 38.

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Psalme 76.

breast; that is, the fire of zeale, the fire of seruour in religion, the fire of deuotion, the fire of loue towards God and his neighbour. And in another place he saith, that by the same exercise, *he swept and purged his owne spirit*: which is to bee vnderstood, from the dust of this world, from the dregges of sinne, from the contamination and coinquination of human creatures, for that inconsideration indeed is the very fan that seuereth & diyueth away the Chaffe from the Corne.

Genesis 24.

For which cause wee shall neuer read of any holy man from the beginning of the world, neither before Christ nor after, who vsed not much and familiarly this most blessed exercise of consideration and pondering. And for the first three Patriarches, it shall bee sufficient to remember the custome of young Isaac recorded in Genesis. Which was to goe forth towards night into the fields, *ad meditandum*, that is to meditate, consider and ponder, vppon the woorkes, iudgements, and commaundements of God. And this he did being but a child (far different fi & the custome of young Gentlemen now adayes, who frequent

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frequent the fieldes to followe their vanities) and as little Isaac could not haue that custome but from his father Abraham, so (no doubt) but he taught the same to his son Iacob, and Iacob againe to his posterity.

And as for Moses and his successor Iosua, it may easily be imagined how they vsed this exercise, by the most earnest exhortations which they made thereof to others, in their speech and writings. The good Kinges of Iuda also, notwithstanding their many great temporall affaires, doe testifie of themselves concerning this exercise; as David almost euery where, that the commandementes of God were his daily meditation, not onely by day, and that *tota die*, all the day, & *per singulas dies*, euery day, & in Psalme 38. *matutino*, in the morning, & *sepius in die*, seauen times a day, but also he insinuateth this custome by night; *meditatus sum nocte cum corde meo*. I do meditate by night in my hart, vp- Psalme 37. on thy commandements O Lord; signifying hereby, both his watchfulness by night when other men were asleepe, and the hearty care that hee had of this exercise, which we esteeme so little.

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Eccle. 6.

Esay 58.

Iob 23.

Salomon also King Davids son, so long as he lined in the grace and fauour of God, obserueth this exercise of his Father; and exhorteth other men, to haue daily and continuall cogitation in this affaire. Which if himselfe had continued still, it is likely he had nener fallen from God by Women as he did. The good K. Ezechias is reported to haue meditated like a Doue, that is, in silence & solitarie with himselfe alone, which is the true way of profitable Meditation. Esay testifieth of his owne watching by night in this exercise, and howe hee did the same with his Spirit alone, in the very bowels of his hart.

Holy Iob maketh mention, not onely of this manner of considering, but what also he considered, & what effect hee found in himselfe by the same. First he considered (as I saide) the waies, foot-steps, and commandments of God; and then his dreadfull power; to wit, how no man was able to auert or turne away his cogitation, but that his soule did what it pleased, and by this (saith he) *considerans enim timore sollicitur*. I am made sollicitour or watchfull with feare, when I consider him.

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In which words he insinuateth two most excellent effects of consideration; First, the feare of God, of which it is written, *Salutis thesaurus timor Domini*, the feare of God is the treasure of Salvation; & the second, that by this feare he was made solicitous, watchfull, and diligent in Gods service, of whom the Prophet Michas saith thus. *I wil tel thee, o man, what is good, and what the Lord requireth at thy hands; to wit, to do iudgement, & loue mercy, and to walke solicitous and watchfull with thy God.*

But thou, o holy and blessed man Iob, did this exercise bring forth in thee, so great terror & feare of God, & so carefull watchfulness for obseruing his comandements? now I see well the cause why thou writest of thy selfe that thou didst doubt and feare all thy works and actions, were they neuer so circumspect. But what shall we say now-adaies (most happy Saint) who do not doubt so much as our own dissolute, carelesse, and immoderate actions, who feelee no terror of God at all: nor do vse any one sort of watchfulness in obseruing his comandements? Truly, this proceedeth of nothing els but of inconsideration.

Of Inconsideration.

sideration; it proceedeth of lacke of knowledge, both of God and of our selues. For (doubtlesse) if we knewe either of these two things aright (as indeede neither of them can be well vnderstood without the other) it could not bee but that many of vs would change our wrong courtes.

O merciful Lord, what sinfull man in the world would liue as hee doth, if he knew either thee or himselfe as he should doe? I meane, if he considered what thou art; and what thou hast beene to other that haue liued and continued in sinne as he dooth? Not without great cause cried so often and earnestly to thee, that holy Doctor of thy church, for obtaining of those two points at thine handes; *vt cognoscam te, vt cognoscam me*, that I may knowe thee, and that I may know my selfe, saith he, that is, that I may consider, and feele the true knowledge heereof, for many men do know, but with little commoditie.

Wee know and belecue in grosse the misteries of our Faith, that there is a God, which rewardeth good and euill, that he is terrible in his counsels vpon the sons of men; that there is a hel

*August. in lib.
confes.*

Of Inconsideration.

Hell for sinners, Heaven for good
liuers, a most deadly day of iudge-
ment to come, a straight account to
be demaunded, and the like. All this
we know and beleeue in generall, as
Merchandize wrapped vp together
in a bundle. But for that we vnfolde
not these things, nor rest vpon them
in particular, for that wee let them
not downe into our hearts, nor doe
ruminat on them with leysure and
attention; for that wee chewe them
not well in minde by deepe confide-
ration, nor doe digest them in heart,
by the heate of meditation, they re-
maine with vs as a sword in the scab-
berd; and do help vs as little to good
life, (for which they were reuealed) A similitude.
as a preseruatue put in our Pocket
neuer applyed, can helpe our health.
Wee beare the generall knowledge
of these mysteries locked vp in our
breasts, as sealed bagges of Treasure
that be neuer told nor opened, and
consequently, wee haue neyther fee-
ling, sence, nor motion thereby, euen
as a man may carry fire about him in
a flint stone without any heate, and
perfumes in a Pomander without
smell, except the one be beaten, and
the other chafed.

Of Inconsideration.

All standeth then (good Reader) in this one point for direction of our selues in this life, and for reaping benefit by the misteries of our faith, & religion; that we allot our selues time to meditate, ponder, and consider what these things do teach vs. For as the sick man that had most excellent remedies and precious potions sette before him could expect no profite or ease thereby, if he onely did look vpon them, or smelled them, or took them in his mouth alone, or should cast the forth of his stomack againe, before they were setled, or had any time to worke their operation, even so it is in this case of ours. And therefore with great reason saide S. Paule to Timothy, after he had taught him a long lesson, *Hac meditare*, meditate, consider, and ponder vpon these things which I haue shewed thee; as if in other speeches he had saide; all that hetherto I haue tolde thee, or written for thine instruction, and all euer thou hast heard or learned besides, will auaille thee nothing for thy saluation, except thou meditate and ponder vpon the same, and do sucke out the iuyce thereof by often consideration.

Where.

1. Timothy 4. a long lesson, *Hac meditare*, meditate, consider, and ponder vpon these things which I haue shewed thee; as if in other speeches he had saide; all that hetherto I haue tolde thee, or written for thine instruction, and all euer thou hast heard or learned besides, will auaille thee nothing for thy saluation, except thou meditate and ponder vpon the same, and do sucke out the iuyce thereof by often consideration.

Of Inconsideration.

Wherefore, to conclude this chapter, my deere and welbeloued Brother, for that consideration is so precious and profitable, so needfull and necessary a thing as hath beene declared, I thought it conuenient in this first front & entrance of my booke, to place the mention, and diligent recommendation thereof, as a thing most requisite for all that insueth. For without consideration, neither this that I haue saide already, nor any thing else that shall or may bee saide hereafter, can yeeld thee profit, as by lamentable experience wee see daily in the world, where many millions of men passe ouer their whole age, without taking profite of so many good books, so many preachings, so many vertuous examples, so many terrible chastisements of God vpon sinners, which euery where they see before their face. But yet for that they will not, or haue not leysure, or dare not, or haue not grace to enter into consideration thereof, they passe ouer all, as sicke men do pills, diuerting as much as they may, both their eyes and cogitations, from all such matters as are vngratefull to them.

But as good Jeremy saith, the

*The miseries of
the World.*

Of Inconsideration.

time will come when they shall bee enforced to see and know, and consider these things, whē perhaps it will bee too late to reape any comfort or consolation therby; wherefore deere Brother, that which perforce thou must doe in time to come, and that perhaps to thy greater damnation, (I mean to enter into consideration of thine owne estate) doe that now willingly to thy comfort and consolation, for preparing the way to thy saluation. Preuent the day & redeem the time, according to S. Pauls wise counsell; run not headlong with the World to perdition, stay sometimes as holy Jeremy admonisheth thee, and say to thy selfe, *what do I? whither goe I? What course holde I? what shalbe my end?* take some time from thy pleasures, & from the company of thy pleasant frindes, to doe this, although it bee with the losse of some pastime and recreation: for I assure thee it will recompence it selfe in the end, and make thee mery whē thy laughing friends shall weepe.

The effect of all the considerations that ensue, is rightly to knowe God, for by knowing him, we shall know our selues, and all things els which are necessa-

Aphel. 5.

Jeremy 7.

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Of Inconsideration.

necessary for vs to know, & without knowing him, all knowledge in the world is vanity and meere folly. *Hæc est vita eterna*, (saith our Saviour Christ to his Father) *Vt te cognoſcant* John 17.
ſolum Deum verum, & quem miſiſit Jeſum Chriſtum. This is life euertlaſting, that men know thee which are chely true G O D, and Ie us Chriſt whom thou haſt ſent.

Gods nature and eſſence wee cannot know in this life; but on-ly the The way to
meane to know God in this World, know God
is, to know his Maieſty, to know his in this life.
mercy, to know his juſtice to know
his iudgements; to know his hatred
againſt ſin, his fauour to the good,
his benefits and promiſes to all: his
grace, his threats, his waies, his com-
mandements, his dealing towards
other men before vs: all which
things, the conſiderations following
doe ſet before our eyes, and conſe-
quently, they doe teach vs to know
G O D aright. Read then therefore
(deere brother) with attention, and
remember the wordes that God v-
ſeth to vs all; *Vacate et v. dete quoni-* Plalme 47.
am ego ſum Deus. Take leysure and
conſider that I am a God. It muſt
not be doone in haſt, nor (as the fa-
B 5 ſhion

Of Inconsideration.

shion is) for curiosity onely, to read
three or foure leaues in one place, &
so in another? But it must bee done
with such serious attention, as apper-
taineth to so great a businesse, which
(in truth) is the weightiest, that pos-
sible vnder heauen may bee taken in
hand. It is the businesse whereof
Christ meant especially, when he said,
unum est necessarium, one onely thing
is necessary. For that all other things
in this World, are but trifles to this,
and this alone of it selfe, is of more
importance then they all.

Luke 10.

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THAT THERE IS A
God, which rewardeth good and e-
uill, against all Atheists of old, and
of our time.

*With the proofs alledged for the same,
both by the Iew and Gentile.*

CHAP. II.

IT is a thing both common and or-
dinary in Sciences and Arts, when
they are learned or deliuered by o-
ther, to suppose diuers principles and
points, and to passe them ouer with-
out prooffe, as either knowne before
to the learner, or els so manifest easy,
and euident of themselves, as they
neede none other prooffe, but onely
declaration.

So when wee take in hand to in-
struct a man in Chiuallry, or feates of
Armes, we do suppose that he know-
eth before, (were hee neuer so rude)
what a man, what a Horse, what Ar-
mor, what fighting meaneth, as also
that war is lawfull & expedient in di-
uers causes; the Princes of the world
may wage the same; the Souldiours
haue

That there is a God.

haue to liue in order and discipline vnder that regiment, that Kings for this cause doe holde their Generalls, Lieutenants, Coronels, Captaines, & other like Officers in their bands, Garisons, Camps, and Armies.

In handy-
crafts.

In manuell Arts and Occupations likewise, it is euident, that diuers thinges must be presupposed to be foreknowne of the learner; as in husbandry or agriculture; in building, in painting, and other such exercises, when a man is to be taught or instructed, it were not conuenient for the Teacher, to stand vpon euery point or matter that appertaineth to the same, but must leaue and passe over many thinges, as apparant to themselves, or easie to be discerned of euery learner by nature, sence, reason, or common experience.

But yet in liberall Sciences & professions of learning this is more apparant, where not onely such common and vulgar points are to be presumed, without proote or discourse, but also certaine propositions are to be graunted in the beginning, as grounds whereupon to build all the rest that ensueth. So the Logician (for example) will haue you yeeld ere he enter

That there is a God.

enter with you, That contradictory propositions cannot bee together either false or true, neyther, that one thing may be affirmed and denied of another in one and the selfe same respect and time.

The Morall Phylosopher, will have you graunt at the beginning, that there is both good & euill in mens actions: and that the one is to be followed, and the other refused.

The Naturall Philosopher, will have you confesse, that all physicall bodies which depend of nature, haue motion in them selues, & are subiect to alterations, and whatsoever is moued, is moued of another.

The Mathematique at his first entrance, will demand your assent, that every whole is bigger then his partes: as also the Metaphisick of supernaturall Philosophers, that nothing can be, and not be at one time. And so other such like principles and common groundes, in these and all other Sciences, are to be demanded; granted, & agreed vpon at the beginning, for the better put ure and establishment of that which hath to follow. being things in themselves (as you see) either by nature, common sense, or experience.

That there is a God.

Hebrew, 11.

experience, most cleere & manifest.
And is not this also in Diuinity,
(trowe you) and in the affaires that
wee haue now in hand? Yes truely, if
wee belecue S. Paule, who writeth
this to the Hebrues; *Credere oportet
accidentē ad Deum, quia est. & inquisi-*
rentibus se remunerator sit. He that is
cōming towards God must belecue
that there is a God, and that hee is a
rewarder of such as seeke him. Be-
hold heere two principles, wherein a
man must be resolued before he can
seeke or draw vnto God. The one,
that there is a God, & the other, *That*
the same God is iust, to reward every
man according to his deserts.

Psalme 4.

Which two principles, or generall
groundes, are so euident indeede of
their own natures, & so ingrafted by
Gods owne hand, into the mind and
vnderstanding of euery particuler
man at his Natiuity, (according to
the saying of the Prophet: *The light
of thy countenance is sealed vpon vi, O
Lord,*) that were not the times wee
liue in, too-too wicked, and the
shamelesse induration of sinners in-
tollerable, wee should not neede to
stand vpon the prooffe of these points
for confirmation of our cause that

we

That there is a God.

wee now intreate, of resolution; but rather supposing and assuring our selues, that no reasonable creature living, could doubt of these principles, should pursue onely the consideration of other things, that might stirre vp our wils to the performance of our duties towards this God that hath created vs, & remaineth to pay our reward at the end.

But for so much as iniquity hath
so aduanced her selfe at this day in The cause of
this Chapter
the hearts of many, as not onely to contemne and offend their Maker, but also to deny him, for patronage of their euill life, & for extinguishing the Worme of theyr owne afflicted & most miserable consciences; I am enforced before all other things, to discover this fond and foule error of theirs, and to remoue also this refuge of desperate iniquity, by shewing the inuincible verity of these two principles, the one depending of the other in such sort, as the first being prooued, the second hath of necessity to follow. For if once it be manifest that there is a God, which hath care and providence of all those whom he hath created & governeth, then must it ensue by force of all
con-

That there is a God.

consequēce, that he is also to reward the same men, according to their good liuing and deserts of this life.

First then to proue this principle, *That there is a God*, I neede vse no other argument or reason in the world, but onely to referre each man to his own sense, in beholding the world; whereof every part and portion is a most cleere glasse, representing God vnto vs. or rather a faire table, wherein GOD hath drawne or imprinted himselfe, in so manifest characters and legible Letters, as the simplest man liuing, may read and vnderstand them.

In respect heereof saide the Wiseman so long agoe. That vaine and foolish were all those, who considering the workes that are seene in the world; could not thereby rise to vnderstand the work-man. And he giueth this reason *A magnitudine enim speciei creature, cognoscibiliter poterit Creator horum videri*: for that by the greatnes of beauty in the Creature, may the Creator thereof be seene & knowne, which S. Paul confirmeth, when hee sayeth, that the invisible thinges of GOD, may be seene and knowne by the visible Creatures of the

* See Lactantius at large in his booke of the workmanship of the world.

Wisdome, 3

That there is a God.

the world. Which is to bee vnder-
stood in this sense, that as a prisoner
in a Dungeon, may easily by a little
beame that shineth in at a chinke,
conceiue there is a Sun, from which
that beame descendeth: & as a Tra-
uailer in the Wildernesse that falleth
vpon some channell or brooke, may
ascend by the same to the Well or
Fountaine: even so, hee that behol-
deth and considereth the wonderfull
woorkes of this world, may thereby
conceiue also, the wonderfull Artifi-
cer or work-man that made them.

If a man should passe by Sea, in-
to some forraine strange, or lauage *A similitude,*
Countray, where nothing else but
birds and beastes doe appere: yet if
he should espy some exquisite buil-
ding or other worke of Art and rea-
son in the place, he would presentlie
assure himselfe, that some men dwelt
or had beene in that Countray, for
that such thinges could not be done
by beasts or vnreasonable creatures:
even so in the viewe and considerati-
on of this world.

If we cast our eyes vppen the hea- *The heauenly*
uens, wee remaine astonied with the teach God.
Miracles that wee beheld: but who
made them? We see the skies of ex-
ceeding

That there is a God.

ceeding great highnes, distinguished with colours, and beauty most admirable; adorned with Starres and Plannets innumerable, and these so qualified with their diuers, different, and vnequall motions, as albeit they neuer meoue or go together, yet do they neuer giue let or hinderance the one to the other, nor change theyr course out of order or season.

Iob 38.

Quis enarrabit caelorum rationem, et concentum caeli, quis dormire faciet? Who is able to declare the reason of these Heauens, or who can make cease or sleepe the vniforme course of their motions, saith God to Iob. As who would say, that because no man or mortall creature can do this, therefore may wee imagine of what power and perfection their Maker is. Which King David had doone when he pronounced, *Caeli enarrant gloriam Dei, & opera manuum eius, annunciat firmamentum*, the Heauens declare the glory of God, and the firmament dooth preach the works of his hands.

If wee pull downe our eyes from heauen to earth, we behold the same of an infinite bignesse, distinguished with hilles and dales, woods and pastures,

That there is a God.

stores, couered with all variety of
grasse, hearbs, flowers, and leaues;
moystened with Riuer, and a body
with vaines, inhabited by Creatures
of innumerable kinds and qualities:
enriched with inestimable and end-
lesse treasures, & yet it selfe standing,
or hanging rather with all his weight
and poise in the midst of the ayre,
as a little ball without proppe or pil-
ler. At which deuise and most won-
derfull Myracle, God himselfe, as it
were glorying, sayd vnto Iob, *Where
wert thou, when I laid the foundations Iob 38.*
*of the earth? Tell me if thou haue un-
derstanding, who measured it out, or
drew his line vpon the same? Where
were fastned the pillars of his founda-
tion, or who laid the first corner stone
thereof.*

If we looke neither vp nor down, *The Sea shew-
eth God.*
but cast our countenance onely as-
side, wee espy the Sea on each hand
of vs, that enuironeth round about
the Land. A vast Creature. that con-
taineth more wonders then mans
tongue can expresse. A bottomlesse
Gulfe, that without running ouer,
receiueth all Riuer which perpetu-
ally doe flowe. A restless sight, and
turmoyle of Waters, that neuer re-
pose

That there is a God.

*Arist. lib. de
mirabil.*

pose neither day nor night. A dreadful, raging, and furious element, that swelleth and roareth, and threatneth the Land, as though it would deuour it all at once. And albeit in situation it be higher then the earth, as the Philosopher sheweth, and doe make assaults daily towards the same with most terrible cries, & waues mounted euen to the skye; yet when it draweth neere to the land, and to his appointed borders; it standeth vpon the suddaine, though nothing bee there to let it, and is enforced to recoyle backe againe, murmuring as it were, for that it is not permitted to passe any further.

Iob. 38.

Of which restraint, GOD asketh Iob this question. *Who hath shut vp the Sea with gates, when hee breaketh forth in rage as fro his mothers womb?* Whereunto no man being able to giue answer, God answereth himselfe, in these wordes; *I haue limited him with my bounds, & I haue set him both a doore and a bar, and haue said vnto him, hetherto shalt thou come, and shalt not passe further: here shalt thou breake thy swelling waues.*

This in summe, is of things without vs. But if wee should leaue these
and,

That there is a God:

and enter to seeke GOD within our
selues, whether we consider our bo-
dies or our Soules, or any one part
therof, we shall find so many strange
things, or rather so many seas of mi-
racles and wonders, that preach and
teach their Maker vnto vs, that wee
shall not onely perceiue and see God
most euidently, but rather (as a cer-
taine old Heathen hath writen) wee
shall feele and handle him in his
workes. Which kinde of speech also
S. Paul himselfe doubted not to vse,
affirming that God hath giuen space
to euery man in this life to seek him,
Si forte attrahent eum aut inueniant, Acts 17.
if perhappes they would handle him,
or finde him out. Which manner of
words doe signifie, that by confide-
ration of Gods Creatures, and espe-
cially of the wonders in man him-
selfe, wee may come to see and per-
ceiue the Creator so cleerely; that
in a sort we may bee saide to handle
and feele him. So ioyntly doe all
thinges concur to the manifestati-
on of their Maker: so manifestly &
effectually doe they teach, demon-
strate, and paint out GOD vnto vs?
Nothing beeing so little, that decla-
reth not his greatnesse: nothing so
great,

That there is a God.

great, which acknowledge not his Soueraignty : nothing so lowe, that leadeth vs not vp to behold this Majesty, nothing so high, that descendeth not to teach this verity.

It were a labour without ende, to goe about in this place to alleadge what might be saide in the prooffe of this principle, *That there is a G O D*, seeing there was neuer yet learned man in the World, either Gentle or other, that acknowledged and confirmed not the same, beeing driven thereunto by the manifest euidence of the truth it selfe.

If you obiekt against me *Diagoras, Protagoras, Theodorus, Cyrenneus, Old Atheists, Bion, Beryllines, Epicurus*, and some few others, that were open Atheists, and denyed G O D, I aunswere, that som of these were vtterly vnlearned, and rather sensuall beasts then reasonable men, and consequently might deny any thing, according to the saying of holy Dauid, *The foole saide in Psalm 13. 52. his heart there is no God*. Others, that had some smacke of learning, rather iested at the falshood of their owne Panisme Idols, then deny the being of one true God.

But the most part of these men in-
deede,

That there is a God.

deed, and such others, as in old time were accounted Atheists, denied not God so much in words, as in life and facts; such as S. Paul called Atheists *Roman, 1.* in his dayes, that obeyed their bellies, and followed their pleasures in sin & sensuality, not vouchsafing to thinke of God in this life, (such was the Epicure, & many other are at this day of his profession) but yet as Lactantius well noteth, when the same men came to be sober, and spake of iudgement, (as at theyr death, or other time in distresse & misery) they were as ready to confesse God, as any other whatsoeuer.

But for learned men, and people of *Lact. lib. 3. in* discretion, sobriety, and iudgement, *stirn,* there was neuer yet any (were hee Jew or Gentile) that doubted in this verity, but had meanes of probations to confirme the same, as more particularly in the rest of this Chapter shall be declarad.

¶ How the Heathen proved there was a God.

Sect. 2.

Among the Gentiles, or heathen people, those men were alwaies of

That there is a God.

of most credite and estimation; that professed the loue of wisdom, & for that respect were tearmed Philosophers. Who beeing deuided into diuers sorts and sects, had 4. principall sciences, wherof they made profession, each one of these hauing other lower science, cōprehended vnder it.

Foure principall Sciences.

The first of these foure, is called Naturall Philosophy; the second, Morall; the third, Supernaturall, or Metaphisick; the fourth, Mathematick. And for the first three, they haue each one their proper meanes, & peculiar proofes, whereby to conuince that there is a GOD. The fourth, which is the Mathematicke, for that it hath no consideration at all, of the efficient or finall cause of things (vnder which two respects and considerations only, God may be knowne & declared vnto men in this Worlde) therefore this Science hath no proper mean peculiar to it selfe, for proving this verity, as the other Sciences haue, but receiueth the same, as borrowed of the former.

The Naturall Philosopher.

THe naturall Philosopher among the Gentiles, had infinite Arguments,

That there is a God.

ments, to prooue by creatures, that there was a God, but all hee reduced to three principal and general heads, which he termed *Ex motu, ex fine, et ex causa efficiente*. That is, arguments drawne from the Motions, from the Ends, and from the cause efficient of Creatures that wee beholde; which terms, the examples following shall make cleere and manifest.

The argument of *Motion* standeth vpon this generall ground in phylosophy, that *Whatsoever is moued, is moued of another*: wherein also is obserued, that in the motion of creatures, there is a subordination the one to the other. As for example, These inferior bodies vpon earth, are moued and altered by the ayre and other elements; and the elements are moued by the influence and motion of the Moone, Sun, and other heauy bodies; these Planets againe are moued from the highest Orbe or Sphere of all, that is called *The first Primum mobile*, mouable, aboue which we can go no further among creatures.

Now then asketh the Pphilosopher heere, who moueth this *first mouable*? For if you say that it moueth it selfe, it is against our former ground,

C

that

That there is a God.

that nothing is moved in nature but of another. And if you say that some other thing moueth it, then is the question again, who moueth that other? And so from one to one, vntill you come to some thing that mooueth, and is not moued of another, & that must needs be God, which is aboue all nature.

*Plato lib. 10
de leg. Arist.
lib. 8. prisc.
cap. 5.*

This was the common Argument of Plato and Aristotle, and of all the best Philosophers. And they thought it a demonstration vnauoydable, and it seemeth they were admonished of this Argument by consideration of the Clocke, whose hammer when it striketh, sheweth the next Wheele whereby it is moued, & that wheele sheweth to another wheele, and so from one to one, vntill you come to him that was the first cause of motion to all the wheeles, that is, to the Clock-maker himselte.

A similitude,

Aristotle to King Alexander, vseth this pretty similitude, That as in a Quier of Singers, when the foreman hath giue the first tune or note, there ensueth presently a sweete harmony, and consent of all other voyces, both great and small, sharpe and meane; so God in the creation of the World,

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That there is a God.

World, hauing giuen once the first push, or motion to the highest Heauen, called *Primum mobile*, there ensueth vpon the same, all other motions of beauens, Planets, Elements, and other bodies, in most admirable order, concord, and congruity, for conseruation and gouernment of the whole. And thus is God prooued by Argument of motion.

The other two arguments, of the end, and of the cause efficient to all creatures, are made euident in a certaine manner, by this that hath been spoken of motion. For seeing by experience, that euery thing brought forth in Nature, hath a peculiar end appointed, wherunto it is directed by the selfe same nature, (as we see the bird is directed to builde her nest by nature, the Fox to make his den, and so the like in all other creatures) the Philosopher asketh here, what thing is that that directeth Nature herselfe,

The second argument of Natural Philosophy.

seeing each thing must haue somewhat to direct it to his end? And no answer can be made, but that the Director of Nature, must bee something aboue Nature, which is GOD himselfe. This argument of the final end, is most excellently handled, by

That there is a God.

*Phylo lib de o-
pifi. mund.*

The third Ar-
gument of na-
tu. all Philoso-
phy.

* *Vide Plu:
arch de plato
p. ylof. Arist.
lib. de mus. Et
vide Plot. lib.
de mund.*

Phylo Judeus, in his learned treatise,
of the workmanship of the world.

From the Cause efficient, the Phi-
losopher disputeth thus, It is evident
by all reason, in respect of the cor-
ruptions, alterations, and perpetuall
motions of all Creatures, that this
world had a beginning, and * all ex-
cellent Philosophers that euer were,
haue agreed thereupon, except Ari-
stotle, who for a time held a fantasie
that the Worlde had no beginning,
but was from all eternity; albeit at
last in his old age, hee confessed the
contraty in his book to K. Alexander.
This then beeing so, that this world
had a beginning, it must needs fol-
low also, that it had an efficient cause.
Now then is the questiō, who is that
efficient cause that made the World?
If you say, that it made it selfe, it is
absurd, for how could it haue power
to make it selfe, before it selfe was,
and before it had any being at all? If
you say, that something within the
world, made the world, that is, that
some one part of the world, made the
whole; this is more absurd; for it is
as if a man should say, that the finger
(& this before it was a finger, or part
of the body) did make the whole
body.

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That there is a God.

body. Wherefore we must confesse by force of this Argument, that a greater & more excellent thing, then is the whole World put together, or the any part thereof, made the world, & was the *cause efficient* of the frame that we see; and this can be nothing else but G O D, that is above the world So that hereby we see, how many waies the Natural-Philosopher is fraught with Arguments, to proue there is a God, & that by reason onely, without all light or assistance of Faith.

The Metaphisicke and his Argument.

BUT the Metaphisick, or Supernatural Philosopher among the Gentiles, as he to whom it appertained most in speciall to handle these high and supernatural-affaires, & many more Arguments and demonstrations, to proue and conuince the being of the one God.

And first of all hee saide, that it could not stand with any possibilitie in his Science, that *Ens finitum*, a thing finite, or closed within bounds or limits, (as this World, and every creature therein is) could be, but from

The first argument in Metaphisicke.

That there is a God.

Some Maker or Creator For (sayth he) the thing that in it selfe is not infinite, hath his bounds and limits, & consequently there must bee some thing, that assigned these bounds & limits. And seeing in this world there is no Creature so great, which hath not bounds and limites, wee must of necessity imagine some infinite supreme Creator or Maker, that limited these creatures, even as wee see that the Potter at his pleasure, giveth bounds and limits to the pott that he frameth.

*A Maxime in
Metaphisicke.*

This Argument the Metaphisicks confirmed by a ruled principle in his Science. *That every thing which is by participation, must be reduced and referred to some other thing, that is not by participation, but of it selfe.* And hee calleth a thing by participation, which is not in the fullest or highest degree or perfection in his kind, but may have addition made vnto it. As for example, water, or any thing else that is heated by fire, is hot by participation, and not of it selfe, for that it may alwaies be hotter, & have addition of heate made vnto it; but Fire is hot of it selfe, and not by participation, for that it hath heate in the highest

That there is a God.

highest degree, and in that kinde can receive no addition, wherefore the heate of all other thinges, which are hot by participation of fire, are reduced (concerning their heat) to the heate of fire, as to their originall.

Now then (saith the Metaphisick) we see by experience, that all the creatures and partes of this World, are *things by participation onely*, for that they are infinite in nature, and haue limitations in all their perfections, & may receiue additions to the same, and consequently, they must of necessity bee referred to some higher cause that is infinite in perfection, & consisteth of it selfe alone, without participation from others; and this is God, who being absolute, endles, and without all limitation of perfection in himselfe, deriueeth from his owne incomprehensible infinitenes, certaine limited natures and perfections to euery Creature; which perfections in creatures, are nothing els but little particles, and participations of the bottomlesse sea of perfections in the Creator, whereunto they are to bee referred and reduced, as the beames to the Sun, and the brooke to the Fountaine.

How all creatures are by participation of God.

That there is a God.

A second argument useth the Metaphisicke, grounded vpon certaine rules of vnity, whereof one principle is, *That every multitude or distinction of things, proceedeth from some vnitie, as from his fountaine.*

This hee sheweth by many examples of things in this world. For wee see by experience, that the diuers motions or mouing of the lower spheres or bodies celestiall, doe proceede of the mouing of one highest sphere, & are to be referred to the same, as to their Fountaine. Many Rivers are reduced to one well or of spring, innumerable beames to one Sun, and al the boughs of a tree to one stock.

Microcosmos. In the body of man, which for his beauty and variety is called the *little World*, the vaines which are without number, haue all one beginning in the Liuer, the Arters, in the heart, the Sinnewes, in the braine. And that which is more, the infinite actions of life, sense, and reason in man, as generations, corruptions, nourishments, digestions, & alterations; feeling, smelling, tasting, seeing, hearing, mouing, speaking, thinking, remembering, discoursing, and ten hundred thousand particular actions, operati-

That there is a God.

ons and motions besides, which are exercised in mans body, vnder these or other such names & appellations; all these (I say) being infinit in number, most admirable in order, and distinct in every their office and operation, do receiue notwithstanding their beginning from one most simple, vni-ary, and indiuisible substance, called the soule, which produceth, governeth and directeth them all to so innumerable, different and contrary functions.

By this concludeth the Metaphisick, that as among the creatures, we finde this most excellent order and connexion of thinges, whereby one bringeth forth many, & every multitude is referred to his vnity: so much more in all reason, must the whole frame of creatures containd in the World, (wherein there are so many millions of multitudes with their vnities) be referred to one most simple and abstract vnity, that gaue beginning to them all, and this is God.

A third argument vseth the Metaphisick, deriued from the subordination of creatures in this world, which subordination is such, & so wonderfull, as wee see no creature by nature

The third argument in Metaphisicke.

That there is a God.

sequeth it selfe, but another, and altogether doe conspire in serving the common. Wee see the heavens do moue about continually, without ceasing, & this not to serue themselves, but inferior creatures, lesse excellent then themselves. Wee see the water moistneth the ground, the ayre cooleth, openeth, & cherisheth the same, the sun heateth and quickneth it, the Moone and Stars poure forth their influence, the windes refresh it, and all this not for themselves, but for other. The earth again, that receiueth these seruices, vseth not the same for her selfe, or for her owne commodity, but to bring foorth grasse wherewith to feede Cattle, and they feede not for themselves, but to giue nourishment vnto man.

A similitude.

Now then (saith the Metaphisick) if a man that stood a farre off vpon a mountain, should see in a field vnder him, a great huge, and maine Army of Souldiours, most excellent well appointed, each one in order agreeing with the other, deuided into Ranks, Squadrons, Companies, and Offices, subordinate the one to the other by agreeing, and yet all tending one way, all their faces bent vpon

That there is a God.

one place, all mouing, marching, & turning together, all endeuouring with alacrity towardes the performance of one common seruice by mutuall assistance, without dissention discord difference, or clamor, he that should see this, (sayth the Metaphisicke) as hee could not but imagine some generall high Captaine to bee among these Soule'iours, whom all obeyed, and from whose supream commaundement & order, this most excellent subordination, agreement, and vnion proceeded, so much more vpon consideration of the former coherence, consent, & miraculous subordination of creatures among themselves in their operations, must wee inferre, that they haue some generall Commander ouer them all; by whose supream disposition, each creature hath his charge and peculiar taske appointed, which he must performe, for the common and vniuersall seruice of the whole.

The fourth reason or Argument alledg'd by the Supernaturall Philosopher, is of the maruellous prouidence, art, and wisdom, discovered in the making of every least creature within the worlde. For seeing there

The fourth argument Metaphisicke. Prouidence,

That there is a God.

there is nothing so little, nothing so base or contemptible, within the compasse of this heauen that couereth vs, but if you consider it; you finde both arte, order, proportion, beauty, and excellency in the same; this cannot proceede of Fortune, as foolish Lucrecius and some others would haue it, for that Fortune is casualty without order, rule, or certainty, and therefore it must needs come from the wisdom and prouidence of some omnipotent Creator.

If you take a Flye or a Flea, or a Lease from a tree, or any other, the least Creature that is extant in the world, and consider the same attentively, you shall finde more Myracles then partes therein; you shall finde such proportion of members; such variety of colours; such distinction of offices; such correspondence of instruments, & those so fit, so well framed, so coherent, and so subordinate; as the more yee contemplate, the more ye shall maruaile, neither is there any one thing in the Worlde more effectually, to drawe a man to the loue and admiration of his Creator, then to exercise himselfe often in this contemplation: for if
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That there is a God.

his heart bee not of stone, this will moue his affection.

We read of Galan a prophane and very irrelegious Phisitian, who as *Gal lib. 5 de usu par.* himself confesseth in a certain place, taking vppon him to consider of the parts of mans body, & finding much wisdom in the order, vse, and disposition of the same, sought first to giue the prayle and glory thereof to nature, or to some other cause then to God. But in proesse of time, being oppressed (as it were) with the exceeding great wisdom, cunning, & providence, which hee discovered in euery least parcell & particle of mans body, wherein nothing was redandant, nothing defectiue, nothing possible to be added, altered, or better aduised, he brake forth into these words; *Compono hic perfectis canticum Lib. 3. de usu in Creatoris nostri laudem, quod ultra par. res suos ornare voluit, melius quam vlla arte possent.* Heere truely do I make a song in prayse of our Creator, for that of his owne accord, it hath pleased him to adorne and beautifie his things better, then by any art possible it could be imagined.

Heereby then dooth the Metaphisicke gather and conclude most evidently,

That there is a God.

dently, *That there is a God*, a Creator, a most wise and powerfull artificer, that made all thinges, such a one as exceedeth all boundes of nature, and of humaine ability. For if all the World should ioyne together, they could not make the least Creature that we see in the world. He concludeth also, that the foresight and providence of this Creator is infinite, for things to come in all eternity, and finally, that his wisdom & cogitations are inscrutable. And albeit sometime he reueale vnto vs some part thereof, yet often againe we erre therein For which cause, a wise Heathen Platonicke concludeth thus, after long search about these affayres. I will prayse God (saith he) in those things I vnderstand, & I will admire him in those things which I vnderstand not. For I see that my selfe oftentimes, do things wherein my seruants are blind & conceiue no reason. As also I haue seene little Children, cast into the fire Jewels of great price, and the fathers writings of great learning and wisdom, for that they were not of capacity to vnderstand the value, and worthines of the thing.

One Argument more will I alledge

*Plotin. lib.
de proui.*

That there is a God.

ledge of the Metaphisick, grounded
vpon the immortality of mans soule,
which immortality is prooued with
one consent of all learned men, (as
Plato alledgeth) for that is a Spirit,
and immaterial substance, whose na- *Plato lib. 10.*
ture dependeth not of the state of our *de Repub.*
Mortall body, for so by experience
we see daily, that in old men and wi-
thered sickly bodies, the minde and
soule is more quick, cleere, pregnant
and liuely then it was in youth, when
the body was most lusty.

The same is also prooued by the
inquenched desire which our mind
hath of learning, knowledge, wise-
dome, and other such spirituall and
immateriall things, wherein her thirst
by nature is so great, as it cannot be
satisfied in this life, neyther can the
object of sense & bodily pleasures,
or any other commodity or delight
of this materiall Worlde, content or
satiate the restless desire of this im-
materiall Creature. Which is an eu-
dent Argument to the Phylosopher,
that some other object & contempla-
tion is prepared for her in another
World; and that of such excellency
and supereminent perfection, as it
shall haue in it all wisdom, all lear-
ning,

That there is a God.

ning, all knowledge, all beauty, & all other causes of loue, ioy, & contentation, wherein our soules may rest for euer.

*Themist. in lib.
de anima.*

*Thus, de Plato
phylos.*

This being so (sayth the Phylosopher) that the soule & mind of man is immortall, of necessity it must ensue, that an immortall Creator sent the same into our bodies, and that to him againe it must returne after her departure from this life heere. This was the true meaning indeede (howsoeuer some latter interpreters have misvnderstoode the same,) of that auncient doctrine of olde Phylosophers, which Plutarch alledgeth out of Pythagoras and Plato, affirming, that all particular soules of mē, came sent from one generall & common soule of the whole world, as sparkles from the fire, and beames from the common sunne; and that after their separation from their bodies, they shall returne againe to the generall soule, called *Anima mundi*, the soule of the world, for that it giveth life & being to the world, and so to remain with that generall soule eternally.

This was the doctrine of old Phylosophers, which seemed indeede to haue bene nothing else (though de-
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That there is a God.

deliuered in other speeches) but that which Salomon himfelfe affirmeth in plaine wordes; *Et spiritus redibit ad Deum, qui dedit illam*: & our soule or spirite shall returne vnto God that gaue it vnto vs. And this may suffice for a tast of that which the Metaphisicke, or Supernaturall Phylosopher can say, for profe that there is a God.

Eccles. 12.

¶ The Morrell Phylosopher.

THere remaineth yet a third part of humaine wisdom or Philosophy, called Morrell, whose reasons and arguments for profe of this verity, I haue of purpose referred to the last place, for that they bee more plaine and easie then the former, and more sensible to the capacity of euery simple and vnlearned Reader.

For first of all, hee obserueth in the very naturall inclination of man, (bee his manners other wise neuer so euill) that there is a certain propension and disposition to confesse some GOD or Deity; as by example hee proueth in all Nations, were they neuer so fierce or Barbarous, yet alwayes confessed they some God by nature,

The first argument of Morrell philosophy

Tertullian
handleth this
point exceed-
ingly in A-
polog.

That there is a God.

nature, though no man did teach or instruct them therein. The same is confirmed by the common vse of all heathens, in lifting vpp their eyes and hands to heauen, in any suddaine distresse that cometh vppon them. Which importeth that nature herself hath ingrafted this feeling, that there is a God. Yea, further hee alledgeth, that by experience of all ages, it hath bene prooued, that Atheists themselves, that is, such men as in their health and prosperity, for more liberty of sinfull life, would strue against the being of any God, when they came to die, or fall into any great misery, they of all other men, would shew themselves most fearfull of this God, as Seneca declareth, and as Suetonius sheweth in the example of Caligula. Which is a token that their consciences inforced them to beleeue a God-head.

Nay, Zeno the Phylosopher was wont to say, that it seemed to him a substantiall prooffe of this verity, to heare an Atheist at his dying daie, preach God from a paire of gallows, or rather such place of misery (where he asked God & nature forgiveness) then to heare all the Phylosophers

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That there is a God.

the Worlde dispute the pointes; for that at this instant of death and mystery, it is like, that such good fellows doe speake in earnest and sobriety of Spirit, who before in their wantonnesse, impugned God, eyther of vanity, ambition, sensuality, or dissimulation.

Now then, when the Morrall Philosopher hath proued by this naturall inclination of man, that there is a God, which hath imprinted in vs such a feeling of himselfe, as no conscience can deny him, when it cometh to speak sincerely, the steppeth be a degree further, and proneth that this G O D which is acknowledged, can be but one; for that if hee bee a God, he must be infinite, and if he be infinite, he can have no companion, for that two infinite things cannot stand together, without impeachmēt the one of the others infinitenes.

He proueth the same by the custome of the most Gentiles, who (as Lactantius well noted in his time,) whē they swore, or cursed, or prayed, or wished any thing heartily, (especially in affliction, that lighteneth the vnderstanding,) theyr fashion was to say God, and not the Gods. And
for

The reason
why there can
be but one
God.

That there is a God,

for the learned sort of them, how
focuer they dissembled, and applied
themselves outwardly to the terror
of the cōmon people, yet in earnest
they neuer spake of more the of one
God, as Plato signifieth of himselfe
to Dionisius King of Sicily, in a cer-
taine Letter, wherein he gaue him
signe when he spake in earnest, and
when in iest. *Hinc discis tu, scribam
ego serio, nec ne: cum serio, ordior Epi-*

*Pla, Epist. 13.
ad Dyonisi.*

stolā ab vno Deo, cum secus, à pluribus.
By this signe shall ye know whether
I write in earnest or not: For when
I write in earnest, I begin my Letter
with onely God, & when I write not
in earnest, I doe begin my Letter
in the name of many Gods.

Julian the Apostata, in his three
most scornfull books that he wrote
against vs Christians, (whom con-
temptuously he called Galileans) en-
deuouring by all his meanes to ad-
uance and set foorth the honour of
Paganisme, alledgeth this Plato for a
chiefe Pillar and Father thereof, and
dareth preferre him with our Mo-
ses: and yet you see what hee testi-
fieth of himselfe. And that this was
his perpetuall opinion, three of his
most worthy Schollers, I mean those

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That there is a God.

of the most learned that euer professed the Platonick sect Plotinus, Porphyrius, and Proclus, all Heathens themselves, do testifie & proue in diuers parts of their workes, assuring that both they and their maister Plato, neuer beleeued indeed but onely one God. And as for Socrates, that was Platons Maister, & pronounced by the Oracle of Apollo, to bee the wisest man in all Greece, the World knoweth that he was put to death for ielling at the multitude of Gods among the Gentiles.

Aristotle that ensued after Plato began the sect of Peripateticks, & was a man so much given to the search

Aristotle and the Peripateticks.

of Nature, as in many thinges he forgot the Author of Nature, or at least wise, he treated little and very doubtfully thereof, yet in his old age, when hee came to write the booke of the world to K. Alexander (which book S. Iustine the Martir esteemed greatly, and called it the Epitome of all Aristotles true philosophy) he resolued the matter more cleerely, saying thus of God; *Hee is the Father of Gods and men, he is the maker & conseruer of al things that be in the world.* And hee addeth further in the same

place,

That there is a God.

place, that the multitude of many Gods, was inuented to expresse the power of this one God, by the multitude of his Ministers; so that he maketh all Gods to bee seruants besides onely one Which sentence of their Mayster, Theophrastus and Aphrodisæus, two principall Peripateticks, doe confirme at large.

Zeno the chiefe and Father of the Stoicks was wont to say (as Aristotle reporteth) that, *eyther one God, or no God.* Which opinion is auerted euery where, by Plutarch and Seneca, two most excellent Writers, & great admirers of the Stoicke seuerity. And before them, by Epictetus, a man of singular account in that Sect, whose words were esteemed Oracles, Di-

Plat. de oracendum ante omnia, unum esse Deum, cui, de se, de omnia regere, omnibus providere. Be- tran. de quest
Plat.

fore all things (saith he) we must as-
firme that there is one God, and that
this GOD-gouerneth all, and hath
providence ouer all.

As for the Academicks, who made
the fourth deuision or sect of Philo-
sophers, it is sufficient which I haue
mentioned before, that Socrates
theyr founder, was caused to dye for
this opinion in this manner; al'beit it
seems

That there is a God.

seeme, that such as insued in that sect, whose profession was to dispute and doubt of every thing, * came at length, by their much iangling and disputing, to belecue and holde nothing. Wherof Cicero himselfe may be an example, who in his Bookes *De natura Deorum*, followeth so far the Academicall vaine of doubtfull disputing too and fro, about the nature of Gods, as hee may seeme (and so did he to diuers Christians of the Primatiue Church) to be very irresolute whether there were any God or no. Albeit in the end he make shew to conclude very plainly & peremptorily with the Stoicks.

Al the foure sects of Phylosophers then, who in their times bare the credit of learning & wisdom, made profession of one God, when they came to speake as they thought. But if we ascend vp hyer, to the daies before these sects began, that is, to Pythagoras, * & Architas, Tarentinus, * and before them againe, to Mercurius, Trismegistus, that was the first parent of Philosophy to the Egyptians; wee shall finde them so resolute and plaine in this point, as no Christian can be more. Wherfore he that

So in this time
of variety of
sects.

*Vide apud
Plutarch de
placitis Phy-
loso. Trismo,
in Pamand.
& in Asclep.*

desi-

That there is a God.

desireth to see innumerable examples, as well of these mens sayings, as of other learned Heathens of all ages: let him read but S. Cyrils first book against Iulian the Apostata, or else Lactantius his first and second books against the Gentiles, and he shall remaine satisfied.

This then is the Morrall Philosophers first Argument, the inclination of all people to beleue a Godhead: the instinct of Nature to confesse it, the force of mans conscience to teach it, the custome of all Nations to adore it. And finally, the consent and agreement of all learned and wise men, in applying this God-head not to many, but to one only, that made this world, and gouerneth the same.

Trismeg. in Pagan, ca. 2. 3. 4. &c.

In Asclep. 1. 2. 6. &c.

*Non hominibus, non demonibus, sed
Dij ipsi, quos non naturæ ratione, sed
honoris causa Deus nominamus. Vnde
attribute not the appellation of true
God (saith Trismegistus) either vnto
men, or vnto devils, or vnto the multitude
of other Gods themselves, but that wee
call them Gods, not in respect of theyr
Natures, but for their honours sake.
That is, wee call them Gods to honour
them for their glorious acts, and not for
that we thinke them*

That there is a God,

them in Nature true Gods. Which Cicero confirmeth in these wordes; The life of Man, and common custome hath now receined, to lift vp to beauen by fame and good will, such men as for their benefits are counted excellent. And hereence it commeth, that Hercules, Castor, Pollux, Aesculapius, & Liber, are nowe become Gods, and heauen almost is filled with mankind.

The second Argument of Morrall Philosophy, is, *De ultimo fine, & summo hominis bono*, that is, concerning the last ende of man, and of his highest or supream felicity, whereby the being of God is also confirmed. And albeit I haue saide somewhat of mans ende before, yet that which in this place I am to adde, is more proper and peculiar to Morrall Philosophy. For as other Sciences may, and doe consider the small ends, of other Creatures, which are diuers, and yet all concur for the seruice of man, so this Science of Morrall Philosophy, doth properly consider the finall end of man himselfe, calling it, *summum bonum*, his greatest and highest happiness, whereunto hee was created, and whereunto hee tendeth in this life, and wherein he resteth and repo-

The second argument in Morrall Philosophy

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leth

That there is a God.

seth, without further motion or appetite, when hee hath obtayned it.

For better vnderstanding whereof, it is to be considered, that euery thing in this World, hath some particular end, together with an appetite & desire ingrafted by nature to that end, which desire ceaseth when the end is obtayned. As for example, a stone hath a naturall appetite to go downward into the Center or middle of the Earth, and so resteth in no place (except by violence it be stayed) vntill it come thither. On the contrary, fire reposeseth no where (except it be restrained) vntill it mount about the ayre to his peculiar and naturall place of abode, where of it selfe it resteth. And so in other things that are without sence, there is a certaine appetite and desire to theyr end, which end being once obtained, that desire and appetite of it selfe reposeseth.

In beasts likewise we behold, that they haue a desire to fill their bellies, & to satisfie their other senses, which being satisfied, they remain contented, and desire nothing els, vntill the same appetite of sence want his object againe. Whereby wee perceiue that sensuality of contentation of the

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That there is a God.

sences, is the finall ende desired of beasts, and their very *summum bonum* or supream felicitie.

But in man, albeit for maintenance of the body, there be this appetite also to satisfie his senses according to the lower propotion of his minde, that is called *sensatus*, yet according to the higher part of his mind, whose name is *Reason*, or the reasonable part, (which is the onely part indeed that is peculiar to man, and distinguisheth him from vnreasonable beasts) hee hath an appetite of some more high and excellent obiect, then is the contentation of these senses: for that by experience we may see and feele, that oftentimes when the senses be all satisfied, yet is the mind not quiet, which argueth, that sensuality, or sensuall delectation, is not our *summum bonum*, wherein our mind must rest, and enioy her felicity.

Hereupon haue Philosophers and Wise-men fallen to dispute in all ages, what should be the finall felicity and *summum bonum* of mankind? And Cicero saith, that this point is *Cardo totius Philosophiae*, the very hooke *Cic. lib. de fin.* or hinge whereupon all Philosophy *bonorum & malorum* hangeth. For that this beeing once

That there is a God.

found out, cleere it is, that all other things and actions are to be referred to the obtaining of their end & happiness. And therefore about this point there hath been marvellous contention and fight among Phylosophers, the Stoicks refuting the Epicures, & Periparetiques refuting againe the Stoickes; and the Platonikes, (who went neereſt the truth) impugning and refuting both the one and the other; and this diſſention went ſo far forth, the one part aſſigning one thing, and the other another, to bee this felicity or *ſummum bonum*, that

Aug. lib. 19. Marcus Varro, a moſt learned Roman, gathered two hundred, fourſcore, and eyght different opinions, (as S. Auguſtine noteth) about this matter.

And finally, when all was ſaid, and examined, Plato found that nothing which might be named or imagined in this life, could bee the felicity or *ſummum bonum* of man, for that it coulde not ſatiſſie the deſire of our mind. And therefore he pronounceth this generall ſentence. *It is impoſſible that Men ſhould finde their felicity in ſummum bonum, in this life, ſeeing what way they wil, but in the next*

The ſentence
of Plato in
Phaedon,

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That there is a God.

life, without all doubt it must be found. The reason of which sentence & determination was, for that Plato was able to refute any thing, that the other Philosophers did or could name, to bee our felicity and finally ende in this life, were it riches, honors, pleasures, morrall vertues, or other like which each sect did assigne.

As for example, he proued that riches could not bee our *summum bonum*, or happinesse, for that they are vncertaine, vndurable, vaine, variable, and things that bring with them more danger oftentimes and tronble of minde then pouerty dooth. Honours bee refelled, for that besides theyr vanitie, they depende of the mouth & mindes of other men, who are changeable and inconstant. Pleasures of the body, and voluptuousnes, for that they are common to vs with beastes, and alwayes haue annexed their sting, and discontentation, when they are past. Morrall vertues, for that they consist in a certain perpetuall fight & war with our own passions, which neuer giue vs rest or repose in this life. Finally, whether soeuer we turne our selues, or what soeuer we lay our hands vpon in this

Howe nothing
in this life can
be our felicity.

That there is a God.

life, to make our felicity or *summum bonum*, it faileth vs (saith Plato) neither giueth it any durable contentation to our mind, wherefore this felicity is to be sought and obtained in the life to come.

Thus farre arriveth Morrell Philosophy by reason, to prooue, that mans felicity or final end, cannot be in any thing of this life or World; it proueth also by the same reason, (as in part it hath been touched before) that this felicity of our minde in the life to come, must be a spirituall and immateriell object, for that our mind and soule is a spirite; it must bee immortal, for that our soule is immortal. But what? Goeth yet humane Philosophy any further? Or can Plato assigne the particular point wherein it standeth? Heare his words, and confesse that not without reason hee was called Divine. In this it consisteth (sayth he) *¶ et coniungamur Deo, qui omnis beatitudinis fastigium, meta, finis*. That we be ioyned to God, who is the top, the But, and the end of all blessednesse. And can any christian (think you) say more then this? Yet hearken what a Scholler of his saith, for explication of his Maisters

*Plato in
Phaedon.*

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That there is a God.

sentence; *Supremus hominis finis, secundum Ploti. Et illud est premium bonum, id est Deus.* The final lib. 4. cap. 1.

end of man whereto he tendeth, is a supreme or soueraigne good thing, and this is God himselfe. By which wordes wee see, that these Heathens by the ende of man could finde out God, which was the second Argument propounded in Morrell Philosophy.

A third Argument useth the Morrell Philosopher for prooffe of God, (which shall be the last I will alledge in this place) deduced from consideration of good and euil, vice and vertue, & especially of the reward which by nature, reason, and equiry, is due to the one; as also, of the punishment belonging to the other.

For (saith he) as in all other things creatures, and actions of this world, that passe from the Creator, wee see proportion, order, iustice, wisdom, and prouidence obserued; so, much more must we assure our selues that the same is obserued in the same Creators actions and proceeding towards man, that is the cheefe and principall of all other his Creatures.

Now then, we see and behold, that all other Creatures are directed to

The third Argument in morrell Philosophy

That there is a God.

their ends by nature, and doe receiue comfort and contentation so long as they hold that course : and losse, disease, and griefe, as soone as they breake and swarue from the same.

One man, hath reason giuen him whereby to knowe and iudge of his end, and the holy Scriptures, whereby he may either direct his way to the same by vertue, or runne astray by following of wickednes. Whereupon it enlueth, that in all equity and iustice, there must remaine reward for such as doe well, and follow the right passe assigned the to their ende & felicity, which is by good life; and punishment for the other that abandon the same, for pleasure and sensuality.

But we see in this World, saith the Phylosopher, that most wicked men, doe receiue least punnishment; and many there be, (as Princes and high Potentates) whose liues and actions, be they neuer so vicious, yet are they about the correction of mortal men; and many poore men on the contrary part, who for their vertue, patience, & honesty, receiue nothing in this life, but enuy, malice, contempt, reproch, despiight, & oppression.

That there is a God.

tion. * Wherefore (sayth he) either there wanteth providence & equitie in the gouernment & disposition of these affaires, which wee see not to want in things of lesser moment: or else must there be a place of punishment and reward in the life to come, vpon the soules of such as part from hence, & a iust and a powerful Iudge, to make a recompence of these inequalities and iniustices permitted in this Worlde. Which Iudge can bee none but the Creator himselfe.

* See of this matter Socrates in Apolog.

And so hitherto haue I declared howe euery particular seruice among the Gentiles, had particular meanes and waies to demonstrate GOD by contemplation of his Creatures, and by force of reason, which no man could deny.

Now remayneth it to shew, how the Iew or faithfull Israelites before Christes appearance in the flesh, was able to confirme this verity to a Heathen, which shall be the subiect of the Section following.

D 5 How

That there is a God.

*How the Jewes were able to
proove God.*

Sect. 3.

THE people of Israell, that for many years & ages were the peculiar people and partage of God, as they dwelt incircled with Gentiles of each side, that impugned their religion & worship of one God, and had many weakelings among themselves, that were often tempted to doubt of the same Religion, by the example of so many Nations, and Countreyes about them, that made profession of a contrary Religion, so had the Divines and learned men of this people, diuers torcible proofes, & most reasonable arguments peculiar to themselves, (besides the gifts of faith, or any other demonstration that hetherto hath beene alleaged) to confirme their brethren in the beleefe of one God, & to conuince all Atheists or Infidels in the world.

*Diuers things
whereby the
Jewes knew*

And albeit these proofes which they vsed were many, as the creation of the World by one God, the deni-
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That there is a God.

the beginning; the conuersation of God with Abraham, of whom the Iewes descended; the myraculous deliuering of that nation frō Egypt; the Lawe receiued from Gods owne mouth by Moles; the strarge entrance of the Iewes into the Land of Promise; the extinguishing of the Gentiles, which before inhabited there; the erection of the Iewish Monarchy and protection thereof against all Nations; the miraculous deedes and sayings of Prophets; and a thousand reasons besides, which confirme most evidently, that the Iewes God, was the onely true God, yet for that all these things and sayings with an Infidell, had no more credite, then the writings or Scriptures wherein they were recorded, hereby it came to passe, that al which a Iew could say for prooffe of GOD, more then a Gentile, depended only vpon the authority of his Scriptures; and for this cause hee referred all his prooffes and arguments to make euident the truth and certaintie of these Scriptures, which thing once performed, the being of one God cannot be called into controuersie; for that these Scriptures are nothing else, but

That there is a God.

a narration of the acts & gests of that
only God, which the Iewes professe.

We are now to see then, what the
Iew was able to say for prooffe of his
Scriptures, and consequently, for de-
monstration of God, & of his iudge-
ments declared therein. Which dis-
course, as it was profitable in olde
time, for stay and confirmation of al
such, as were or might bee tempted
with infidelity; so can it not bee but
very comfortable to vs Christians of
these daies, to behold the certainty
of these Scriptures laide open before
vs, vppon, which the foundation of
our whole faith dependeth.

*¶ The first prooffe of Scrip-
tures.*

Antiquity.!

First therefore, the Iew for prooffe
of his Scriptures, alleadgeth the
great & wonderfull antiquity there-
of. For as God (saith he) was before
Idols, and truth before falshood, so
was the Scripture (which is the story
of the true G O D) long before the
writings of Painims or Infidels. Nay,
further hee sheweth, that the most
part of thinges recounted in the By-
ble, were doone before most of the

** Ioseph. lib.
10. cō. Appi.
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That there is a God.

Panym Gods were extant; and that the very last Writers of the Hebrew Cannon, which are Esdras, Aggeus, Zacharias, and Malachy, (* almost six hundred yeares before the coming of Christ, when the second Monarchy of Persians began) were before most of the Heathen auncient Historiographers; to wit, before Hellanicus, Herodotus, Pherecides, Thucidides, and Xenophon. And albeit the Gentiles had some Poets before, as Orpheus, Homer, Hesiodus, and Lycurgus the Law-maker, that liued a good while after; yet the eldest of these, arriued no higher than the dayes of K. Salomon, which was five hundred yeares after Moses, the first Writer of the Byble. After whose time, the most part of Heathen Gods were long vnborne, as Ceres, Vulcan, Mercury, Appollo, Eupherem & Aesculapius. Castor, Pollux, & Hercules, as the Gentiles themselves in their Genealogies doe confesse And as for Abraham, that liued five hundred yeares before Moses he was not onely elder then these Gods, which I haue named, but also than Iupiter, Neptune, Pluto, and such other, who for dignities sake and antiquity, are called

Eusebius assigneth them 370 in Christ,

Enphorem & Missen. in Genealo. Deorum.

That there is a God.

Cic. de natu- ra Deorum. called by the Gentiles, *Dij malorum Gentium*, the Gods of great Nations. And yet before Abraham, doe the Scriptures containe the story of two thousand yeares, or there abouts.

So that by this it is evident that the writing of Heathens, and the multitude of their Gods, are but late Fables in respect of the olde and venerable antiquity of Hebrew Scripture, and consequently the authority of these Scriptures, must in reason bee greater then all other writings in the world besides. seeing they were extant before all others, in those first times of simplicity and sincerity, and were in part translated into diuers languages, before the Monarchy of the Persians, that is, before any story of the Gentiles was written, as Eusebius out of many Heathen Authors declareth.

Euseb. lib. 9. de prep. Euā. cap. 2.3.4.

The second proofof Scriptures.

NEXT to the reason of antiquity, is alledged the manner of writing authorising, and conseruing these Scriptures, which is such, as greatly confirmeth the certaintie of things

con-

That there is a God.

contained therein. For first, whatsoever is set downe in these writings; was either taken immediatly from the mouth of God, as were the prophecies and bookes of the Law; or else collected from time to time by generall consent, according as matters and miracles fell out, as were the Bookes of Iudges, the Bookes of Kings and Chronicles, and some other that containe records and Histories of times. Which Books were not gathered by some one private man, vpon heare-say, or his owne imagination long after things done, as heathen Histories, and other prophane records and monuments are; but, they were written by generall agreement, in the selfe-same dayes, when things ware in sight & knowledge of all men, and so could not be feigned.

Secondly, when books were written they were not admitted into the common authority of Scriptures, that is, of Gods word or diuine writings, but vpon great deliberation & most euident prooffe of their vndoubted verity. For either the whole Congregation or Synagogue, who had the appointing heereof, (and among

How Scriptures were authorized,

That there is a God.

mong whome commonly were diuers Prophets (did knowe most certainly the things and miracles to be true (as did also the whole people) that were recorded in these wrytings concerning histories, or els they saw the same confirmed from GOD, by signes and wonders, as in the books of the Prophets, and of theyr Lawgiuer Moses it fell out.

**The care of
conseruation.**

Thirdly, when any thing was written and admired for Scripture, the care of conseruation therof was such, and the reuerence of Iewes thereunto so great, as may easily assure vs, that no corruptiō or alteration could happen vnto it. For first the thing was coppied out into twelue Authentickall copies for all the twelue tribes: and then againe in euery Tribe there were so many Coppies made, as were particuler Sinagogues within that Tribe. All was done by speciall Notaries, Scribes, Over-seers, and witnesses. The coppies after diligent reuiew taken, were laide vp by the whole congregation, in the treasure-house of the Temple, vnder diuers locks & keies, not to be touched, but by men appointed, not to be vsed, but with singuler reuerence. To ad-

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That there is a God.

diminish, corrupt or alter, was present death by the Lawes of the Nation. And then how was it possible (saith the Jew) that among these writings, either falshood should creepe in, or truth once receiued, could afterward be corrupted?

It is not possible (saith he) in reason, and therefore obserueth he another thing in this case, which in truth is of very great consideration, to wit; that no other Nation vnder heauen, did euer so much esteeme their own writings, that they would offer to dy for the same, as the Iewes were ready to do, for euery sentence and syllable of their Scriptures. Wherefore also it did proceede, that in all their miseries and afflictions (wherin they were a spectacle to all the world) in all their flightes and banishments, to Egypt, Babylon, Persia, Media, and other corners of the earth, in all their spoyles, assaults, and deuastations at home: they euer yet had special care to conserue these writings, more then their owne liues, and so haue kept the same without maine or corruption, more ages together, then all Nations in the world haue done any other Monuments.

The estimation that the Iewes had of their Scriptures

The

That there is a God.

The third prooffe of Scriptures.

*The sincerity
of the writers,*

TH E third perswasion which is vsed by the Iew for the verity of these Scriptures, is the consideration of the particular men that wrote them: who were such, as in no reason can bee suspected of decept or falshood. For as I haue sayde, the stories of the Byble, were written from time to time by publique authority, and by the testimony of all men that saw and knew the things that are rehearsed. The Books of the Prophecies were indired by the Prophets themselves, who were plaine simple and sincere men, authorised from God by continual miracles, and yet so scrupulous and timorous of their owne speeches, as they durst say nothing, but onely, *The Lord saith this, the Lord of Hosts commandeth that, &c.*

And when they preached and read their writings in the hearing of all the people, they protested, that it was not mans word, but Gods, and that for such they left it in the publique Treasury of theyr Nation, vntill by tract of time, the event and fulfilling

That there is a God.

ling of their prophecies shold prove them true, (as alwaies it did) and their owne both liues and deaths declare, that they meant no falshood; subiect to the corruption, pride, vanity, or ambition of this life (as other prophane and Heathen Writers were) and their deaths for the most part offered vp in holy martirdome, for defence of that truth which they had preached and written; as appeared in * Esay, that was sawed in pieces by King Manasses; in Jeremy that was stoned to death by the common people; in Ezechiell that was slaine by the Captaine of the Iewes at Babylon; in Amos, whose brains were beaten out; by Amasias the wicked and Idolatrous Priest in Bethell; in Micheas, whose necke was broken by Ioram, sonne to King Achab; in Zacharias, that was slaine at the Altar, and the like.

* See Epiphanius
de vitis Prophetarum.

And this for the Prophets of the latter times among the Iewes. But now, if we consider the first Prophet, of all that wrote among the people, I meane Moses, that was not onely a Prophet, but also an historiographer, a Law-giuer, a Captaine and a Priest, the first that euer reduced the people

That there is a God.

ple to a Common-wealth, and the first that put their actes and gestes in writing, or rather the acts and gestes of the almighty God towards them, this man (I say) if wee consider him onely, I meane the circumstances of his person, the Jew thinketh this a sufficient motiue to make any man of reason belieue whatsoeuer he hath left written in the Bible with our further confirmation.

*Euseb. lib. 9. et
10. de pro. E-
uan. Ioseph. lib.
1. de content.
Appian. lib. 2.*

And first for his antiquity, I haue spoken before, and the Heathens doe confesse: and for myracles done by him, the greatest enemies that euer he had in the world; that is, Appian in his fourth Booke against the Iews, and Porphery in his fourth Booke against the Christians, doe acknowledge them; and Porphyry adioyneth more for prooffe hereof, that he founde the same confirmed by the story of one Saconiachon a Gentile, who liued (as hee affirmeth) at the same time with Moses. But what? All those Myracles (say they) were doone by Arte-magicke, and not by the power of GOD, as Moses boasted.

Exod. 3. 4. 8.

But then asketh them the Iewe where Moses a Sheepeheard, could learn

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That there is a God.

learn so much magick, or why could not the Magitians of Pharaο, whose study was in that profefsion from their infancy, either do the like, or at least wise deliuer themselues from the plagues of Egypt? Why did they cry out, *The finger of God is heere?* Where did you euer heare of such workes doone by Magicke, as Moses did, when hee deuided the Red-Sea? When he called into his camp so many Quailles vppon the suddain, as sufficed to feed sixe hundred thousand men, beside Women and Children? When hee made a Rocke to yeeld forth a Fountaine? When he caused a Dewe to fall from Heauen, that nourished his whole Campe for forty yeares together? when he caused the ground to open, and swallow downe aline three of the richest noble men of all his Army, together with their Tabernacles, and all other bags and baggage? When he caused a fire to come from Heauen, and consume fifty Gentlemen of the former Rebels and Adherents; without hurting any one that stood about them?

These thinges did Moses, and many other in the sight of all his Army, that

The miraculous workes of Moses,
Exodus 14.

Exodus 16.

Numbers 11.

Iosua 5.
Psalme 77.
Numb 16.

Ioseph. li. 4. antiqu. cap. 2. & 3

That there is a God,

Numb 16.

that is, in the sight of many hundred thousand people, among which there were diuers his emulators and sworn enemies, as by the story and Scripture it selfe appeareth, Core, Dathan, & Abiron, with their faction, sought in all things to disgrace him, and to diminish his credite: and therefore, if any one point of the miracles had been reprocable, Moses would neuer haue durst to put the same in writing, nor would the people haue stood with him, and much lesse haue receined his writings for Diuine, and for Gods owne words (being solicited against him by so potent means) had they not knowne all things to be most true therein contained, and had seene his strange miracles, and familiarity with God.

The plain and sincere proceeding of Moses

But he dealt plainely and simply in this behalfe; he wrote the things of his owne dooings, which every man present did know to be true; and of Gods speeches, & communications to himselfe, hee wrote so much as he was commaunded, whereof both God and his conscience did beare him witnesse. Hee caused the whole to be read vnto the people, and layd vp in the sacred Arke and Tabernacle,

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ele, at Gods own writing and cove-
nant with that Nation. He causeth all
the whole Army to sweare and vow
the obseruance thereof. And then Num. 30. & 37
drawing towards his death, he made
a most excellent Exhortation vnto
them, perswading them sincerely to
the seruice of their God; & confes-
sing his owne infirmities, and howe
for his offences he was to dye before
their entrance into the Land of pro-
mise. Hee concealed not the offence Exodus 31.
of his Brother Aaron, of his Grand-
Father Levi, of his Sister Mary, and Numbers 11.
other of his Kindered, (as worldly
Princes of their honors are wont to
doe) neyther did hee goe about to
bring in gouernment after his de-
cease, any one of his owne Sonnes,
(which is greatly to bee obserued)
notwithstanding he left behind him Number 27.
goodly gentlemen fit for the room,
& himselfe of power to place them,
if hee had endeouored; but hee left
the gouernment to a stranger named
Ioshua, as GOD had commaunded
him.

Al which things (saith the Iew) do
prooue sufficiently, that Moses was
no Man of ambition, or of worldly
spirit, but a true seruant of God, and
con-

That there is a God.

consequently, that hee wrought not
by Magicke or falshood, but by the
only power of his Lord and master,
and that his writings are true, and of
the same authority, that in his life &
death he affirmed them to be, that is
the vndoubted Word of Almighty
God.

*The fourth prooffe of Scrip-
tures,*

Consent.

THIS be confirmeth yet farther by
a fourth reason, which is the co-
sent and approbation of al latter wri-
ters of the Byble, that ensued after
Moses. For as among prophane wri-
ters of worldly spirit, it is a common
fashion for him that followeth to re-
prehend the former, and to hunt af-
ter praise by his auncellors disrepute;
so in these writers of the Byble, it is
a most certaine Argument, that all
were guided by one spirit frō God,
that in continuance of so many Ages
and thousand yeares, no one yet
euer impugned the other, but alway
the latter supporting and approving
the former for true, doth build there-
vpon, as vpon a sure foundation for
the writings of Iosua doe confirme

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That there is a God.

and approve the writings of Moses, and the records of the Iudges do reverence and allow the booke of Iosua. The story of the Kings & Chronicles, do refer it selfe to the story of Iudges. One Prophet confirmeth another. And finally, Christ approueth all by the knowne deuision of the Law, Psalmes, and Prophets, which is a demonstration, that all their spirits agreed in one.

And thus hetherto hath been declared the foure considerations, that are externall or without the Bible, to wit; the Antiquity and continuance of the Scriptures; the maner of their writing and preserving from corruption; the sincerity, vertue, and simplicity of their Writers; together with their agreement and coherence in one spirite. But now further (saith the learned Iew) if you will but open the Booke it selfe, and looke into the Text, and that which therein is containned; you shall see Gods owne hand, Gods owne characters, Gods owne signe and seale, and subscription on the paper, you shall see Gods omnipotency, Gods Spirite, Gods providence, no lesse in these Letters of his Booke, then you beheld the

Considerations internall,

E same

That there is a God,

same before, in the tables of his creatures. Nay, much more (saith he) for these letters were deuised for declaration of those Tables, to the end that such as for their blindnes could not see him in his Creatures, might learne at least to reade him in the Scriptures.

The first prooue of Scriptures.

Their Argument and end

CONSIDER then first (saith he) the Subiect or argument which the Scriptures doe handle, together with their scope and end whereunto they doe leuell. You shall finde, that the first is nothing else but the acknowledgments of one eternall God, as before hath bin mentioned; and the second nothing els, but the onely glory and exaltation of the same great God together with the saluation of mankind vpon earth. And shall you finde any writings in the Worlde besides that haue so worthy an argument, or so high an end? Read all the volumes and monuments of the Pagans, turne ouer all their Authors, of what kind name or profession soeuer; and see what mention they make of the

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That there is a God,

two things; I mean, of the honour of God, and the saluation of Man? Read their Philosophers, & see whether euer they name or pretend these things. Reade theyr Historiographers, and marke how many battels and victories they attribute to God? They will describe to you often the particuler commendation of theyr Captaine, they will defraude no one Souldiour of his praise in the victory, they will attribute much to the wisdom of their Generall, much to his courage, much to his watchfulness, much to his fortune. They will attribute to the place, to the winde, to the weather, to the shining of the Sun, to the railing of the dust in the Enemies eyes, to the flying of some little bird in the ayre, and to a thousand such petty obseruations besides; but to God nothing. Whereas contrariwise in the Scriptures, it is in euery battraile recorded, *God deliuered them into their enemies handes: God ouerthrew them: GOD gaue the victory.*

Againe, consider the lawes & law-makers among the Gentiles, as Lycurgus, Solon, Draco, Numa, and the like, and see whether you find any

That there is a God.

Deuteron. 6.

one such Law, or tending to such an end as this of the Iewes; *Thou shalt love the Lord thy God with all thine hart, and with all thy soule, and shalt loue thy neighbour as thy selfe.*

Consider in all the South sayers, and Diuines among the Gentiles, whether they vsed to say in their predictions, as the Prophets of Israel did, *Dominus dixit*, the Lord hath spoken it; or else, *Ego dico*, I do speak it. Compare their versifiers and Poets with those of the Scripture, and see, whether they haue laboured in the prayse of men, or of God. And whereas Heathen Poets haue filled vp their Bookes, (as also the most part of ours at this day) with matters of carnall loue; marke where any of them euer brake forth into such pangs of spirituall chaste loue, as holy Dauid did, when he said; I will loue thee my God, my strength, my firmament, my refuge, my deliuerer, my helper, my Protector, and the hope of my saluation. And againe in another verse. What haue I desired vpon earth besides thee? My flesh and heart haue fainted for thee, thou God of my hart, thou God art my portion eueralting.

Psalmc 17.

Psalmc 72.

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That there is a God.

By all which it is eident, that as prophane writings & writers, which do treat of men, extoll men, seek the grace of men, referre all to the commodity and good liking of men, do proceede of the spirit of man, and are subiect to those infirmities of falsehood, error, and vanity wherewith man is intangled in this life; so the Scriptures, which handle matters aboue the compasse of flesh & blood that inferre all to God, and supernaturall ends, could not proceed of nature or humane spirite. For that by Nature the Iewes were men as the Gentiles were, and had their infirmities of flesh and blood as the other had, and therefore, it must needes be concluded, that these high and supernaturall writings among them, proceeded from God, that especially directed them, and gaue them light of vnderstanding, aboue all other Nations and people in the world.

¶ The sixth prooffe of Scriptures.

NExt after the argument and end of the Scriptures, the Iew wil-
leth vs to consider the peculiar stile
Their stile.

That there is a God,

** See Saint
Augustine
of this at
large lib. 12.
de ciui. Dei.*

Genesis 1.

and phrase which they vse; for that (saith he) it being different from all manner of writings in the world, and vnimitable to man, it doth discover the finger of God, by which it was framed. For * whereas humane writers, do labor much in adorning their stile, and in reducing their wordes to number weight, measure, and sound, with addition of many figures, and other ornaments for allurement of the Reader; the Scripture taketh quite another course, and vseth a most maruailous simplicity, thereby to accommodate it selfe to the capacity of the weakest: but yet alwayes carrying with it so great profundity, as the best learned in search thereof, shall confesse their owne ignorance. For examples sake, consider but the very first words of the Byble, *In the beginning G O D created Heauen and Earth: and the Earth was empty and voyde: and darknes was upon the face of the Earth: And the Spirit of God was carryed vpon the waters, and God saile, let light be made, and light was made, &c.* What can be more plain and simple then this narration, to instruct the most learned about the beginning & creation of the the world.

And yet examining and what manner it astonisheth the diffiniteness of the depictions.

Best of the same first and grandly sufficient a Prince Monarch of the nation subiects phrases, peremptory: So whole manner world any monarch, Potent & thou morier me, the And Scriptu speech,

And

That there is a God.

And yet when learned men come to examine euery point thereof, howe, and what, and where, and in what maner and when things were done, it astonisheth them all, to consider the difficulties which they finde, and the depth of so infinite incrutable mysteries.

Besides this, there goeth in the same simplicity, a strange maiesty, and grauity of speech, declaring sufficiently, from how great & potent a Prince it proceedeth. For as great Monarchies in their Edicts & proclamations are wont to speak vnto their subiects, not in figures or rethoricall phrases, but plainely, breiefely, and peremptorily, to shewe their authority: So the Scriptures, to declare whole Edicts they be, do vse the like manner of phrase and stile to all the world without alluring or flattering any man, & without respect of Monarch, Emperour, King, Prince, or Potentate; *Fac hoc & viues*, doe this & thou shalt liue; *Si peccaueris in me*, *Deut. 4. 1. 22.* *moriari in eternis*, if thou sin against me, thou shalt dye euerlastingly.

And albeit (as I haue saide,) the Scriptures doe vse this simplicity of speech, and doe not admit that kinde

The force of
the Scriptures
in mouing of
affections.

That there is a God.

of painted and artificiall stile, which humane Writers do so much couer, yet in perswading, instructing, mouing of affections, & al other effects which speech or writing can worke, there is no comparison (a thing most wonderfull) between any other writing in the world and these.

Wherefore I could alledge many proofes and examples, but that it were too long. Let any man reade attentiuely, but the first Chapter of the prophesie of Esay, and compare it with any other part or parcell of Tullies or Demosthenes Orations, and see whether the difference of wordes, be as great as the difference of Motions? Let diuers Himnes and holy Psalmes of the Scriptures, bee conferred with the most pathetical Poems that mans wit hath inuented, and see whether there bee any comparison in stirring and fiering of affections or no?

This I am sure, that Iosephus the Iew, who for glory of his eloquence, had his Image of metall erected by Titus the Emperour in the Market-place of Rome, wrote the same story which the Scriptures containe, and bestowed much labour and humane

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That there is a God.

cunning therein But yet euen in those *See S. Ierom,*
places where he endeououred most to *lib. de scrip.*
shew his Arte, as in the sacrifice of *Eccle. 1*

Isaac by his Father, and in the mee-
ting of Iephthah with his onely daugh-
ter, which by vow hee was constray-
ned to put to death, the scriptures are
able to pierce the hart, & wing out
teares of the Reader, whome Iose-
phus will not greatly moue with
his rhetoricall Narration, though o-
therwise very learned, and artificially
penned.

Aristæus that learned Gentile, of
whom wee haue made mention be-
fore, who was in speciall fauour with
Ptolomy, the second great Monarch
of Egypt (about three hundred years
before our Sauour Christ his nauui-
ty) and a cheefe doore in procuring
the translation of the Hebrew Byble
into the Greeke language, reported
of his owne knowledge to the sayde
King Ptolomy, two strange acci-
dents, which had happened in his
time, and which hee had vnderstood
of the parties themselues, to whom
they had happened. The first was of
Theopompus, an eloquent Histori-
ographer, who hauing translated
many thing out of the Bible, and en-

Two myracles
reported by A-
ristæus.

That there is a God,

deuouring to adorne the same with vaine colours of eloquence, could not performe his desire, but was stricken with a suddaine maze and giddinesse in the head, and was warned in his sleepe, not to proceed any further in that worke after that sort, for that such manner of style was too base for so high matters as the scriptures contained.

The other example, was of one Theodectes a Writer of Tragedies, who tolde Aristaxus that hee once attempted to bring certaine matters out of the Iewes Byble into a Pagan Tragedy, and that thereupon he was presently stricken blinde, where with hee being astonished, and falling to repentance for that he had done, and desisting from the enterprise, (as also Theopompus did) they were both of them restored againe to their former healthes. And thus much did these three Pagans confesse of the authority, diuinity, and peculiar sacred stile of our Scriptures.

The seauenab prooffe of Scriptures.

BV T now further it ensueth in order, that after the subiect and
phrase

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phaze, wee should consider a litle
the Contentes of these Scriptures,
which will perhappes more cleerely
direct vs to the viewe of theyr Au-
thor, then any thing else that hether-
to hath bene said. And for our pre-
sent purpose, I will note onely two
speciill things contained in the By-
ble, the first shall be certaine high &
hidden Doctrines, which are aboue
the reach and capacity of humaine
reason, and consequently could ne-
uer fall into mans braine to inuent
them. As for example; that all this
wonderfull frame of the worlde, was
created of nothing, whereas Phylo-
sophy sayth, *That of nothing, nothing
can be made* That Angels being cre-
ated spirites, were damned eternellie
for their sinnes; That Adam by dis-
obedience in Paradise, drew all his
posterity into the obligation of that
his sinne; and that the womans seed
shoulde deliuer vs from the same;
That God is one in substance, and
three in persons; That the second of
these persons being God, should be-
come man, and dy vpon a crosse for
the ranfome of mankind; that after
him the way to all felicity and ho-
nour, should be by contempt, suffe-
ring

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ring, and dishonour. These doctrines (I say) and many more, contained in the Byble, beeing things above mans capacity to deuise, & nothing agreeing with humane reason, most euidently doe declare, that God was the Author and inditer of the Scriptures, for that by him onely, & from no other, these brygh and secret mysteries could be reuealed.

The prophecies in Scriptures doe declare their author.

Esay 43.

The second thing contained in the Scriptures, that could not proceede but from God alone, are certain prophecies and foretellings of things to come. Wherein God himselfe promoketh the Idols of the Gentiles to make experience of their power, in these wordes; *Declare vnto vs what shall ensue heereafter, and hereby we shall know that ye are Gods indeed.*

Which is to be vnderstood, if they could fore-tell particularly & plainly, what was to come, in things meerely contingent, or depending of mans will; they should thereby declare their power to be deuine.

For albeit these Idols of the Gentiles, as Apollo, and other that gave forth Oracles, (which were nothing else indeede, but certaine wicked spirits, and tooke vppon them these names)

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ra ne) did sometime happen vppon the truth, & foretell things to come, as also most Astrologers, Sooth sayers, and Magicians do, either by foresight of the stars and other elements, or by the assistance of these wicked spirits and devils: yet are the things which they prognosticate, either naturall and not contingent, & so may be fore seene and fore-told in their causes; (as raine, heate, cold winds, and the like) or els, if they be meere accidentall, these predictions of theirs, are only coniectures, and so most incertaine and subiect to errors.

This testifieth Porphiry the great Patron of Paganisme, in a speciall booke of the answers of God, wherein he sweareth, that hee had gathered truely without addition or detraction; the Oracles that was most famous before his time, with the false and vncertaine euent thereof, in consideration of which euent, he setteth downe his iudgement of their power in predictions, after this manner, *The Gods doe fore-tell some naturall things to come, for that they do obserue the order & coniunction of their naturall causes: but of thinges that are contingent, or doe depend of Mans will,*

The opinion of a heathen touching the prophecies of his Gods,

Porph. lib. de resp. & Oraculo,

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will they haue but coniectures onely, in that by their subtilty and celerity, they preuent vs, but yet they oftentimes doe lie, & deceiue vs in both kinds, for that as natural things are variable, so mans will is much more mutable.

*Oenomaus de
falsitate ora-
cul. et de ar-
tificio ma-
leficij.*

Deceitfull
Oracles.

Thus farre Porphyry of the Prophecies of his Gods, whereunto agreeth another Heathen, of great credite among the Græcians, named Oenomaus, who for that hee had beene much delighted with Oracles, and more deceiued: wrote a speciall Booke in the endt, of their falshood and lyes; and yet sheweth, that in many things wherein they deceiued, it was not easie to conuince them of open falshood, for that they woulde inuolue their answeres (of purpose) with such obscurities, generalities, equiuocations, and doubtfulnesse, as alwayes they woulde leaue them selues a corner wherein to saue theyr credites, when the euent shoulde prooue false. As for example. when Cresus that famous & rich Monarch of Lydia, consulted with the Oracle of Apollo, whether he should make warre against the Persians, & therby obtaine their Empire or no? Apollo desirous of bloudshed (as the wicked spirits

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spirits are) gaue his Oracle in these words, for deceiuing of Cræsus. *If Cræsus without feare, shall passe ouer Halys, (this was a Ryuer that lay betwene him and Persia) he shall bring to confusion a great rich kingdome.*

*Euseb. li. 5. 20
prep Euan.
cap. 19.*

Vpon which words Cræsus passed ouer his Army, in hope to get Persia, but soone after he lost Lydia, by euill vnderstanding of this doubtfull prophecy.

This then is the imbicility of both humane and angelicall power, in prognosticating thinges to come, which are meere contingent. In which kinde, notwithstanding, seeing that the Scriptures haue many, and almost infinite prophesies, foretold many yeares (& somtimes ages) before they came to passe, set downe in plaine, particular, and resolute speech; at such time as there was neither cause to coniecture them, nor probability that euery they should be true, deliuered by simple and vnlearned persons that could fore-see nothing by skil or Art; and yet that all these by their euents, haue proved most true, and neuer any one iorte in the same haue fayled; this (I say) alone, doth conuince most apparantly

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parantly all proofes and reasons and other arguments laid aside, that these Scriptures are of God, and of his eternall and infallible Spirite. And therefore of these prophecies I will alledge in this place some few examples.

The prophecy to Abraham for his posterity.

A Brabam the first Father & speciall Patriarch of the Iewes, had many prophecies and predictions made vnto him, as of his Issue, when he had yet none, nor ever like to haue; of his inheriting the Lande
Gene, 12. 13. of Canaan, and the like. But this which followeth is wonderfull, of his posterities discent into Egypt; of their time of seruitude, and manner of deliuerance thence; the same being fore-told, more then foure hundred yeares before it was fulfilled, & at that time, when no likely-hood thereof in the world appeared. The wordes are these. *Know thou before hand, that thy Issue shall be a stranger in a forraine land, and they shall subiect them to seruitude, and shal afflict them for foure hundred yeares: but yet*
Gene, 15.

That there is a God.

*I will iudge the nation vnto whom they
haue beene slaves, and after that they
shall depart thence with great riches.*
This is the Prophecy, and howe ex-
actly it was afterward fulfilled, by
the ruine of the Egyptians, and deli-
uerance of the Israelites, euen at
that time which is heere appointed:
not onely the Book of Exodus doth
declare, where the whole story is
laid down at large, but also the con-
sent of * Heathen writers, as before Exodus 12
hath beene touched. And it is speci- * Porph. lib.
ally to bee noted, that this Prophe- 4. contra
cy was so common and well known *Christia.*
among the Iewes, from Abrahams
time downe vnto Moses, and so
deliuered by tradition from Fa-
thers vnto their Children; as it was
the onely comfort and stay, not
onely of all that people in their ser-
uitude of Egypt, but also of Moses &
others, that gouerned the people af-
terwards, for forty years together in
the desert, and was the onely meane
indeede, whereby to pacifie them in
theyr distresses and myseries: and
therefore Moses in euery exhortati-
on almost, maketh mention of this
promise and prophesie, as of a thing
well knowne vnto them all, and not
deui-

That there is a God.
deuised or inuented by himselfe or
another.

*The prophecy of the gouernment
of Iuda.*

Genesis 49.

*Iosep. de ant.
lib. 14.*

Long after this, Iacob that was
Abrahams Nephew, beeing in
Egypt, and making his Testament,
said of his fourth son Iuda, *Iuda, thy
brother shal praise thee, and the childre
of thy Father shal bow vnto thee, &c.*
*The scepter shal not be taken from Iu-
da, vntil he come that is to be sent, and
he shal be the expectation of Nations.*
Which latter part of the prophetic,
all Hebrews do expound, that it was
meant of the comming of Messi-
as, which was fulfilled almost two
thousand yeares after, at the com-
ming of Christ, as shall be shewed in
another speciall Chapter For at that
time, King Herod a stranger, put out
quite the line of Iuda, from the go-
uernment of Iury. But for the first
part, touching Iudaes Scepter, it is
wonderfull to consider the circum-
stances of this prophetic.

For first, when it was spoken and
uttered by Iacob, there was no pro-
bability of any Scepter at all, to bee
among

That there is a God.

among the Iewes, for that the Israe-
lites, or sonnes of Iacob at that day,
were poore, and few in number, and
neuer like to be a distinct Nation of
themselues, or to depart forth of
Egypt againe. And secondly, if any
such thing should come to passe, as
they might bee a people, and haue a
scepter of gouernment of their own,
yet was it not likely, that Iuda and
his posterity should possesse the same
for that he had three elder brothers,
to wit; Ruben, Simeon, and Leui:
who in all likelyhoode were to goe
before him. And thirdly, when Mo-
ses recorded and put in writing this
prophecy, (which was diuers hun-
dred yeares after Iacob had spoken
it,) it was much lesse likely, that
euer it should be true, for that Moses
then present in gouernment, was of
the Tribe of Leui, and Iosua desig-
ned by God for his successour, was
of the Tribe of Ephraim, and not of
Iuda: which maketh greatly for the
certainty of this record. For that it
is most apparant, that Moses would
neuer haue put such a prophecy in
writing, to the disgrace of his owne
Tribe, and to the preiudice and
offence of Ruben, Simeon, Ephraim,
and

Unlikelihoods
of this pro-
phesy.

Exodus 2.
Ioshua 15.

That there is a God.

and other Tribes : neyther would they euer haue suffered such a derogation, but that it was euident to them by tradition, that their Grandfire Iacob had spoken it, albeit then presently there was no great likelihood, that euer after it should come to be fulfilled.

1. Reg. 1, and 6

2. Reg. 9.

David,
1, Reg. 16.

And this was for the time of Moses, but yet consider further, that from Moses to Samuell, (that was last of all the Iudges) there passed foure hundred yeares more, and yet was there no appearaunce of fulfilling this prophecy in Israell; for that the Tribe of Iuda was not established in that gouernment. At length they came to haue Kings to rule, and then was there chosen one Saule to that place, not of the Tribe of Iuda, but of Benjamin, and he indued with diuers Children to succede him: And w^ho would then haue thought that this prophecy could euer haue beene fulfilled? But yet for that it was Gods word, it must needs take place, and therfore when no man thought thereof, there was a poore * Sheepheard chosen out of the Tribe of Iuda to bee a King, and the regiment and Scepter so established in his posterity,

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sterity, that albeit many of his descendants offended God more grievously then euer did Saule, who was put out before; And albeit ten tribes at once brake from Iuda; and neuer returned to obedience againe, but conspired with the Gentiles, and other enemies on euery side, to extinguish the saide Kingdome and regyment of Iuda: yet for the fulfilling of this prophesie, the gouernment of Iuda held out still, for more then a thousand and two hundred yeares together, vntill Herods time, (as I haue already sayde) which is more then any one Family in the whole World besides, can shew for his nobility or continuance in gouernment.

2. Reg. 32.

2. Chron. 11.

The wonder-
ful providence
of God, to
wardes the
house of Iuda.

*Euseb. in
Chron.*

*¶ The prophesie for the greatnesse of
Ephraim aboue Manasses.*

THE same Iacob when he came to blesse his litle Nephews Manasses and Ephraim, that were Iosesphes Children; though himselfe were now dimme of sight, and could not well discern them, yet did hee
put

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put his right hand vpon the head of the younger, and his left hand vpon the elder, and that of purpose, as it prooued afterward. For when Ioseph their Father mistliked the placing of their Grand-fathers hands, and would haue remooued the right hand from Ephraim, and haue placed it vpon the head of Manasses, that was the elder Brother, Iacob would not suffer him, but answered, *I know my son, I know, that Manasses is the elder: and hee shall be multiplied in many people, but yet his younger brother shall be greater then he.*

Genesis 48.

Ioshua 16. 17.

Eccles. 47.

Ioshua 14.

Which afterward was fulfilled, for that Ephraim was alwaies the greater and stronger Tribe, and in fine, became the head of the kingdom of Israell, or of the ten Tribes, whereof there was no suspicion or likelihood, when Iacob spake this, or when Moses recorded it. And how then came Iacob to fore-see this so many hundred yeares before? As also to fore-see and fore-tell the particular places of his childrens habitations in the Land of Promise? As Zabulon at the Sea side, Aser in the fertile pastures; & other the like that fell out by casting lots, after foure hundred years

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yeares and more Where-hence had
be this (I say) to fore-tell what lots
so long after should appoinx, but on-
ly from God, who gouerned theyr
lots.

The fore-sight of Moses.

THE like may be asked concer-
ning Moyses, who before his death in the Desert, deuided out the
Land of Canaan to euery Tribe, e-
uen as though hee had beene in pos-
session thereof, and as afterward it
fell out by casting of lots, as in the
Booke of Ioshua appeareth. And
could any humane witte or science
(think you) foresee, what each Tribe
should attaine (after his death) by
drawing of lots?

Numb. 34. 35

36.

Ioshua 15. 16,

17.

Againe, the same Moses fore-saw
and fore-told in publique hearing of
all the people, how in times to come,
long after his death, the Iewes should
forsake G O D, and for their sinnes
be cast into many banishments, and
finally be forsaken, and the Gentiles
receiued in their roome, as indeed it
came to passe. And whence (trowe
you) could hee learne this, but from
God alone?

Deut. 31.

The

That there is a God.

The prophesie for the perpetuall destruction of Iericho.

Ioshua 6.

3. Reg. 16.

IN the Booke of Ioshua, there is a Curse layd vpon the place where Iericho stood, and vpon whatsoever person should goe about to rebuild the same, to wit; *That in his eldest son hee should lay the foundations, and in his youngest sonne should hee build the gates thereof.* Which is to say, that before the foundations were laid, and the gates builded, he should be punished with the death of his children. Which thing was fulfilled almost five hundred years after in one Hiel, who presumed vnder wicked King Achab, to rebuild Iericho againe & was terrified from the same, by the suddaine death of Abyram and Segul his Children, as the Booke of Kinges reporteth, *According to the wordes of the Lord, which he had spoken in the hand of Ioshua, the sonne of Nun.* And since that time to this, no man, eyther Iew or Gentile, hath taken vpon him to raise againe the said City, albeit the scituation be most pleasant, as by relation of stories and Geographers appeareth.

The

That there is a God.

*The prophesie for the birth and
acts of Iosias.*

THE third booke of Kings maketh mention, that when Ieroboam had with-drawne ten Tribes from the obedience of Roboam King of Iuda; to the end they might never have occasion to returne themselves againe to Iuda, by their going to sacrifice in Ierusalem, (as by the Law they were appointed) he builded for the, a goodly gorgious high Altar in Bethell, and there commanded them to do their deuotions.

4. Reg. 12

And when hee was one day there present himselfe, and offering his incense vpon the said Altar, and all the people looking on; there came a man of GOD. (sayth the Scripture) and stood before the Altar, & cryed out aloud, and spake these wordes; O Altar, Altar, thus sayth the Lord, behold, a chyld shall bee borne of the house of David, whose name shall bee Iosias, and hee shall sacrifice vpon thee these Idolatrous Priestes that now burne Frankincense vpon thee, and hee shall burne the bones of man vpon thee.

3. Reg 13

Eccl. 20. 7.

F

The

That there is a God.

Thus spake that man of God, in the presence and hearing of all the people, more then three hundred yeares before Iosias was borne: and it was registred presently, according to the manner of that time (which I have noted before) & with the same were registred also, the miracles that happened about the fact: as that the Altar cleft in two vpon the mans words: & Ieroboam extending out his hands to apprehend him, lost presently the vse and feeling thereof, vntill it was restored againe by the said holy mans Prayers; Who notwithstanding, for that he disobeyed Gods commaundement in his returne, and ate with a Prophet of Samaria, (which was forbidden him) hee was slaine in his way home-ward by a Lion, and his body was brought back again & buried in Bethell nigh the said Altar, amongst the Sepulchers of those Idolatrous Priestes of that place, but yet with a superscription vpon his Tomb, contayning his name, and what had happened.

There passed three hundred yeeres and Iosias was borne, and came to raigne in Iuda, & one day coming to Bethell to ouerthrow the Altar, &

4. Reg. 23.

That there is a God.

to destroy the Sepulchers of those Idolatrous Priests, that had been buried in that place: when he began to breake their Tombes, hee found by chaunce, the Sepulcher of the saide man of God, with the superscription vpon it. By which superscription & relation of the Cittizens of Bethell, when hee perceiued that it was the Tombe of him that had fore-told his byrth, his name, and his doings, so many hundred yeares before hee was borne: he let the same stand vntouched, as the fourth book of kings doth declare.

Now consider, whether among any Nation in the World, but onely among the Iewes, there were euer any such prophecy, so certaine, so particuler, so long fore-tolde before the time, and so exactly fulfilled? But yet the holy Scriptures are full of the like, & time permitteth me only to touch some few of the principall.

*The Prophecies for the destruction of
Ierusalem and Babylon*

E Say the Prophet is wonderfull in
fore-telling the misteries & acts
of

That there is a God.

of the Messiah his nationie, his life, and all the particulers that happened in his passion. Inſomuch that Saint Ierome ſayth, hee may ſeeme rather to write a ſtorie of deedes paſt, then a prophecie of events to come. But yet among other thinges, it is to be noted, that hee, living in a peaceable and prosperous time in Iuda, when the Iewes were in amitie and great ſecuritie with the Babilonians, hee fore-ſaw and fore-told the deſtruction of Ieruſalem by the ſaid Babilonians, & the grievous captiuitie of the Iewes vnder them; as alſo the deſtruction of Babilon again by Ciru King of Perſia, whoſe expreſſe name and greatnes, hee publiſhed in wryting almoſt two hundred yeares before he was borne, ſaying in the perſon of God. Firſt, to Ezechias King of Iuda, that reioyced in the friendſhip hee had with Babilon: Behold, the dayes ſhall come, when all that thou and thy Fathers haue layde vppon, ſhall be carried away to Babilon, and thy children ſhall be Eunuches in the King of Babilons Pallace. And next, to Babilon, hee ſayd; the deſtruction of Babilon, which Eſay the ſonne of Amos ſawe, &c. Howle and cry, for that

4. Reg. 20.
Iſay. 5.

Iſay. 13.

That there is a God.

that the day of the Lords is at hande.

Great things shall be done in the day of the Lords.

The wonderfull prophesie for Cy-

rus King of Persia.

(*)

Thirdly vnto Cyrus (not yet

borne) who was preordained to

destroy the same, and to restore the

people of Israel from bannishment,

to rebuild the Temple in Ierusalem,

hee sayeth thus; I say to Cyrus, thou

art my Shepheard, and thou shalt

fulfil all my will. I say to Ierusalem,

thou shalt be builded againe. I say

to the Temple, thou shalt be found-

ed againe. This sayeth the Lords to

my anoynted Cyrus. I wil goe be-

fore thee, and wil humble the glori-

ous people of the earth in thy presence:

I wil breake their brazen gates, and

crush in peeces their yron barres. For

my seruauit Iacobs sake haue I called

thee by name, and haue armed thee,

whereas thou * knowest not me.

Can any thing be more cleerly or

miraculously spoken in the World,

then to name a Heathen not yet

born, that should conquer so strong

a Monarchie as Babylon was at this

time,

F 3

time,

Esay. 24.

Esay. 25.

This he saith,
for that Cy-
rus was an
Infidell.

That there is a God.

Esay, 13.

Esay, 8. 2.

Iere, 26.

Zach, 1. 1.

time, and should builde againe the Temple of Ierusalem, which other of his owne Religion had destroyed before him: What cause, what reason, what likelihoode could bee of this? Yet Esay speaketh it so confidently, as hee saith, *that hee sawe it:* and he nameth two witnesses thereof, that is, Vrias, and Zacharias, that were not borne in many yeres after, saying: *And I tooke vnto mee two faithful witnesses, Vrias the Priest, and Zacharias the sonne of Barachias.* Whereof the first was a Prophet in Ieremies time, a hundred yeres after Esay, and the second liued fourscore yeres after that againe, in the daies of Darius as by the beginning of his prophecie appeareth: and yet both (as you see) were distinctly named by Esay long time before.

And whereas this Booke of Esay was pronounced openly to the people (as other prophecies were,) and published into many thousande hands before the captiuitie of Babylon fell out, and then carried also with the people, and dispersed in Chaldaea, & other parts of the world, there can be no possible suspicion of forgery in this matter, for all that the world

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world both saw it and read it, many
yeres before the thing cam to passe:
yes, when there was no likehooede
of any such possibility to come.

*The prophecies and doings of Je-
remie, in the sledge of
Ierusalem.*

THE same captivity and destruc-
tion of Ierusalem by the Baby-
lonians, was prophecied by Jeremy, a
hundred yeres after Esay, and a little
before the matter came to passe, yea
even while the Babilonians were a-
bout the wals of Ierusalem, and be-
siedged the same for two yeres toge-
ther, Jeremy was within, and tolde
every man, that it was but in vaine
to defend the Citty, for that GOD
had now delivred it. And albeit hee
were accounted a Traytour for so
saying, (especially, when by an Ar-
my of Egypt, that came to the aide
of Ierusalem from Pharo, the sledge
of the Babylonians was raysed for a
certain time,) yet Jeremy continu-
ed still in his asseveration, and sayde
to Zedechias the King, *Thou shalt be
delivered into the hands of the King Iere. 37.*

of

1038.

of Babylon. And to the people *Hab*
ebat Dominus, tradendo tradetur, ha
Cinias, &c. This sayth the Lorde,
this citty most certainly shall be de-
liuered into the hands of the Baby-
lonians. And so he continued, not-
withstanding hee was put in prison,
and whipt, and threatned dayly to be
hanged, vntill indeede the Citty was
taken, and Zedechias eyes puled out,
his Children slain before his face, &
all other thinges performed, which
Jeremie had prophesied & fore-told
them of before.

Iere. 39.

And which was yet more merual-
lous, Jeremie did not ouely fore-tell
the particulars of this captivity, but
also the determinate time, how long
it should endure, saying; And at this
Land of Iury shall be into wilderness,
and astoniednes: and all this people
shall serue the King of Babilon for
threescore and ten yeares, and when
threescore and tenne yeares shall be
complete, I will visit vpon the K. of
Babylon, & vpon that Nation, sayeth
the Lord, and I will lay the same into
eternall desolation. But vpon Iuda
will I cast my pleasant cies, and will
bring the back into this land again
&c. In which prophesie is con-
tained,

Iere. 25.

Iere. 24.

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sed, first the particuler time; howe long this captiuitie should endure. Secondly, the destruction of Babylon, and of that Monarchy by the Persians. And thirdly, the returning home of the Iewes againe; which three things to haue been afterward fulfilled, not onely Esdras that liued at that time, and was an actor in performance of the last; but all other Heathen wryters besides, doe record and testifie.

1. Esdr. 1. 2.

2. Esdr. 2.

And this prophecie of Ieremie, was so famous, and certainly believed amongst all the Iewes in the time of their captiuitie, that when the day of expiration drew neare, Daniell wryteth thus of himselfe. In the first yeere of Darius, I Daniell vnderstood in the Scriptures, the number of the seventy yeers wherof God spake to Ieremy, that they should be fulfilled, touching the desolation of Ierusalem: and I turned my face to my Lord God, and besought him in fasting, &c. Neither onely the Iewes vnderstoode and beleued this prophecie, but euen Cyrus himselfe, that was a Gentile, gaue full credit thereunto, and thereby was induced to restore the Iewes, as appeareth both

Dan. 9.

1, Eſdr,
3, Eſdras, 2,

by his owne words and Proclamations, ſette downe by Eſdras that executed the ſame; and by his deedes alſo, in reſtoring home the Jewes, & rebuilding their Temple at his own great charges, as al Hiſtoriographers of the Heathen doe confeſſe.

I might here alleadge, infinite other examples, and make no end, if I woulde followe the multitude of prophecies which are diſperſed thorough-out the whole Scriptures: I might ſhew howe Daniell fore-told to Baltaſer King of Babylon, in the miſt of his triumph, and in the bearing of all his Peeres, the deſtruction which enſued vpon him the verie ſame night after.

Dan, 5

I might heere alleadge, howe the ſame Daniell, in the fi. ſt yeare of K. Darius the Median, in the beginning of that ſecond Monarchy of Medes and Perſians, fore-told howe many Kinges ſhoulde raigne after him in Perſia, and howe the laſt (who was the fourth after him, and his name alſo Darius) ſhould fight againſt the Græcians & be overcome by a Grecian King, (which was Alexander) and howe the kingdome alſo of the Græcians ſhould bee deuided and

Dan, 11,

ſome

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mine in peeces, after Alexanders death, and not passe to his posterity, as both Iustinian and other Heathen Wryters doe testifie that it was, by Antigonus, Perdiccas, Seluchus, Antiochus, Ptolomeus, and other Captaines of Alexander, that divided the same among themselves, about a hundred yeares, after Darius was dead.

I might declare also, how the same Daniell fore-saw, and fore-told, the four great Monarchies of the world, and described the same as distinctly, as if hee had lived in them all, and as by experience wee finde it to be true. I might alleadge the particular description of the fight betwixt Darius and Alexander, sette downe by Daniel under the names of the great Ramme, & the fierce Goat, with one horne, which Goore himselfe interpreteth to bee meant of a Grecian King that should conquer the Persians. And therefore Alexander (as Iosephus reporteth) comming to Ierusalem about a hundred yeares after, and hearing the prophetic of Daniell interpreted vnto him by Iaddus the High priest, assured himselfe that hee was the man therein signified, &

so

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So after long sacrifice doone to the God of Israel (of whom he affirmed that hee had appeared vnto him in Macedon, and had exhorted him to take this warre in hand) and after he had bestowed much honor, & many benefits vppon the high Priest, & inhabitants of Ierusalem, he went forward in his war against Darins, with great alacritie, and had that famous victory which all the World knoweth. A hundred such prophecies more which are as plaine, as euident, and as distinct as this, I might alledge, of Elias, Elizews, Samuel, David, Ezechiel, the twelue lesser Prophets, and of other, which I haue not named.

And in very truth, the whole scripture is nothing els, but a diuine kind of body, replenished throughout with the vitall spirit of prophecy, & every day some prophecie or other is fulfilled (though we mark it not) and shall be vnto the worlds end.

And the miracle of this matter is yet more encreased, if wee consider what manner of people they were for the most part, by whome these prophecies of hydden thinges were uttered: to witte, not such men as could gather the fore-sight of things by

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by Astronomie or Astrologie, that is, by contemplation of the starres, as some false Gentiles did pretende, (though Ptolomie denie that any such thing can be fore-told but only by inspiration from God,) neyther yet were they so sharpe witted, as to attaine to Prophecy by strange imaginations, as most vainely Auertot and his fellowes hold that some men may; nor finally, were they so delicately fedde, as by exact dyet & rules of Alchimy, to come to prophcie, or Alchimists dreame that a man may doe, and that Appolonius Thyaneus did, who by stillyfied meates (as they spake) came to bee stillyfied himselfe, and so by helpe of his Glasse called Alchimusi, to foretel some matters & affaires to come. Our Prophets (I say) knew none of these fantastieall deuises, being for the most part poore, simple and vnlearned men, as in particuler was recorded, that Dauid was a Sheepeheard, & Amos was a keeper of Oxen. Yea, often times they were women, as Mary the Sister of Aaron, called in the Scripture by the name of Prophetesse. Debora the wife of Lapidoth: Hanna the mother of Samuell,

Amos, 1.

Exod. 15.
Iudges. 5.
1, Reg. 2.

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Luk. 1. 2.
Acts, 21,

Samuell, Elizabeth the Mother of Iohn Baptist: Anna the Daughter of Panuell: and finally, the most holy and blessed Virgine Mary, with the Daughters of Phillip, and many such other, both in the old and new testament, who prophecied strangely, nor could possibly receiue such fore-knowledge of things to come, but onely from the Spirit of the li-
uing G O D, and by inspiration of the holy Ghost, which is a manifest demonstration, of the excellencie of Holy-writ and of the certainty contained therein.

*The eight prooffe of Scrip-
ture.*

AN D nowe, albeit this might seem sufficient in the iudgment and conscience of euery reasonable man (as the Iew supposeth) to proue that the Scriptures be onely frō God, & consequently by them, that there is a G O D; yet hath he one reason more to confirme their sincerity, which I will alledge in this place, and therewith make an ende. His reason is, that although these holy writings (which proceede of Gods spi-

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Hee do not take their testimonie
or confirmation from man, yet for
more evidence of the truth, GOD
hath so provided, that all the p in-
cipall, most strange and wonderfull
things, recounted in Scripture, shold
bee reported also, and confirmed
by Infidels, Pagans, Gentiles, and
Heathen Wryters themselves; al-
beit in some points they differ from
the Scriptures, in the manner of
their nation, for that they adioyne
superstitions thereunto. Which ma-
keth the more for approbation of
the things, for that heereby it ap-
peareth, they tooke not their stories
directly from the Byble, but by tra-
dition. and most ancient antiquities
of their owne.

The Creation of the world.

First then, he sheweth that the cre-
ation of the World, which is the Gen. I. 2.
maruayle of all meruailes, with the
infusion of mans soule from God is
both graunted and agreed vppon, by
all those Heathen Phylosophers, that
haue bene cited before, (albeit the
particularities bee not so set downe
by them as they are in Scriptures,)
and

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and by all other, that doe see in reason, that of necessitie there must bee yeelded some Creator of these things.

The flood of Noe.

Gen. 6. 7. 8.

NExt to this, the flood of Noe is mentioned, by diuers most ancient Heathen Writers; as by Barro-
sus Chaldeus, Ieronimus Egyptianus,
Nicholaus Damascenus, Abydenus,
and others; according as both Iosephus
and Eusebius doe prooue. And as Brasile,
and other Countries discovered in our age,
where neuer teachers were known to be before,
they talke of a certaine drowning of the
World, which in time past happened;
and doe say, that this was left vnto them
by tradition, from time out of mind,
by the first inhabitants of those places.

The long life of the first Fathers.

Gen. 5. 10.

OF the long life the first Patriarches, according to the Scripture reporteth it, not onely the former Authours, but also Manethus, that

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that gathered the History of the Egyptians: Molus Histarius, that wrote the Acts of the Phœnicians, Hesiodus, Hecæus, Abderida, Halanicus, Acniflaus, and Ephorus doe testify, that those first inhabitants of the world, lived commonly a thousand yeares a peece: and they alledge the reason thereof to be, both for the multiplication of people, and for bringing all Sciences to perfection, especially Altronomy and Astrology, which (as they write) could not be brought to sufficient perfection, by any one man that had lived lesse then sixe hundred yeares, in which space, the great year (as they call it) runneth about.

Of the Tower of Babylon
lon.

OF the Tower of Babylon, and of the confusion of tongues at the Gen. 11. same, Eusebius citeth the testimonies at large, both of Abydenus that lived about King Alexanders time, & of Sibilla, as also the wordes of Hesiodus concerning the Land of Sennar, where it was builded. And these Gentiles doe shew by reason, that if there

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there had not beene some such my-
racle in the deuision of tongues, no
doubt but that all tongues being de-
riued of one, (as all men are of one
Father,) the same tongues woulde
haue retained the selfe same rootes
and principles, as in al dialects or de-
riuation of tongues wee see that it
commeth to passe.

But now (say they) in many tong-
at this day, wee see that there is no
likelihood or affinity among them,
but all different the one from the o-
ther, & therby it appeareth, that they
were made diuers and distinct, euen
from the beginning.

Of Abraham.

Ge. II. 12.
13. 14. &c.

OF Abraham and his affayres, I
haue alleadged some Heathen
Writers before, as Berosus, Hecata-
us, and Nicholaus Damascenus. But
of all other; Alexander Polyhistor
alledgeth Eupolemus most at large
of Abrahams being in Egypt, and of
histeaching them Astronomy there:
of his fight and victory in the be-
halfe of Lot: of his entertainment
by K. Melchisedech, of his Wife and
sister,

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Isaiah, and of other his doings, especially of the sacrifice of his Son Isaac. To whom also agreeth Melior, in his Bookes written against the Jewes, and Artabanus. And of the strange lake where-into Sodome and Gomorha were turned by their destruction, called *Mare mortuum*, that dead Sea, wherein nothing can live, both Galen, Paulanius, Solinus, Tacitus, and Strabo, doe testifie and shew, the particuler wonders thereof.

Of Isaac, Iacob, Ioseph,

Iob, &c.

From Abraham downe to Moses, writeth very particularly the forenamed Alexander, albeit hee mingle sometimes certaine fables, whereby appeareth, that he took his Stories not out of the Bible wholly: And he alledgeth one Leodemus, who as he saith, lived with Moses, and wrote the selfe same thing that Moses did, so that these writers agree almost in all things touching Isaac, Iacob, Ioseph, and all their affayres, even unto Moses: & with these doe con-
curre also Theodorus a most auncient

Gen. 15. 16
17. 18. &c.

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ent Poet, Artabanus and Phylus
Gentiles. Aristotens in like manner
about Aristotles time, wrote a Booke
of Iob.

Of Moses.

Exod. 2.3.
4.5. &c.

OF Moses and his acts, not only
the fore-named (especially Ar-
tabanus in his Booke of the Iewes)
do make mention at large: but ma-
ny others also, as namely Eupole-
mus, out of whom Pophistor reciteth
very long narrations, of the wonder-
full and stupendious things done by
Moses in Egypt, for which he sayeth
that in his time hee was worshipped
as a God in that Countrey, and cal-
led by many Mercurius. And thus
the Ethiopians learned circumcision
of him, which afterwarde alwayes
they retayned, and so doe vnto this
day. And as for his miracles done in
Egypt, his leading the people thence
by the Redde Sea: his lyuing with
them forty yeares in the wildernes:
the Heathen Wryters agree in all
things with the Scriptures, sauing
only, that they recount diuers things
to the prayse of Moses, which hee
hath

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hath not written of himselfe, adding
also his discription, to wit, that hee
was a long tall man, with a yellowe
beard, and long hayre, wherewith
also according Numenius Pissago-
ricus, touching the acts of Moyses,
whole life he sayth that hee had read
in the annientest records that were
to be had.

The discrip-
tion of Moyses
person.

*The story of Iosua, Iudges; and
the Kings.*

BUT the fore-named Eupolemus
goeth yet forward, and pursueth
the story of Ioshua, of the Iudges, of
Saule, David, and of Salomon, euen
vnto the building of the Temple,
which hee describeth at large, with
the particuler letters written about
that matter to the King of Tyrus,
which Iosephus sayeth were in hys
daies kept in the records of the Ty-
rians. And with Eupolemus, agree
Polyhistor, and Hecateus Abderita,
that lived and serued in warre with
King Alexander the great, and they
make mention among other thinges
of the inestimable riches of Solo-
mon, and of the treasures which hee
had

The treasures
hidden in the
sepulcher of
David.

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had hidde and buryed, (according to the fashion of that time) in the Sepulcher of his Father David, which to bee no fable, though not mentioned by the scripture) Iosephus witnesseth, for that Hircanus the high Priest and King of Iury, being besieged in Ierusalem by Antiochus, surnamed Pius, not many yeares before our Sauour Christ his nativity, to redeeme himselfe and the City, and to pay for his peace, * opened the saide Sepulcher of David, and fetcht out of one part thereof, three thousand Talents in ready money, which amount to sixe hundred thousand pounds English, if wee account the Talents but at the least sixe, of *talentum Hebraicum*.

Things that ensued after King Salomons dayes.

And as for the things that ensued after Salomon, as the deuision of the tribes among themselves, and their diuers warres, afflictions, and transmigrations into other countreyes, many Heathen Wryters doe mention and record them; and among other, Herodotus, and Diodorus

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Idorus Siculus. And the fore-saide Alexander Polypistor, talking of the captivity of Babylon, sayth, that Ieremie the Prophet, told Ioachim his King, what would befall him, and that Nabuchodonozzer hearing thereof, was moued thereby to besiege Ierusalem.

Iere. 37.
4. Reg. 24.

Of the flight of Zenacharib from the siege of Ierusalem, and how he was killed at his returne home, by his owne sonnes in the Temple, according to the prophecy of Esay, & story of the booke of Kings, for that hee had blasphemed the Lord God of Israel, as Herodotus witnesseth; and that after his death hee had a statue or image of metall erected in his memorie, with this inscription in Greeke; *Hee that beholdeth mee, let him learne to be godly.* Confer Xenophon also in his seauenth booke, *De Cirapadia*, and you shall see him agree with Daniell in his narrations of Babylon.

Esay. 31.
33 & 36.
4 Reg. 9.

Dan. 16.

And finally, I will conclude with Iosephus the learned Jew, that wrote immediately after Chrestes ascention, & protesteth that the publique writings of the Sirians, Chaldeans, Phoenicians, and innumerable hystories of

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of the Grecians, are sufficient to
stifie the antiquitie, truth, authoritie
and certainty of the holy Scriptures,
if there were no other prooffe in the
world besides.

*The conclusion of this Chapter
the application.*

Sect. 4.

THUS farre have I treated of the
wayes and meanes, which haue
beeue left vnto the world from the
beginning, therby to know and vnder-
stand their Maker. In treating
which poynt, I haue stayed my selfe
the longer, for that it is the ground
and foundation of all that is, or may
be sayed here after. It is the first,
small, and chiefe principle, of our eter-
nall saluation or damnation, and the
totall weale or woe that must befall
vs, and possesse vs for euer.

Which ground and veritie, if it be
so certaine and so euident, as before
hath beeue shewed, by all reason and
prooffe, both diuine and humane, and
that the matter be so testified & pro-
claimed vnto vs, by all the creatures
of heauen and earth, & by the mouth

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and willing of our Creator himfelfe, No excuse of
is no ignorance nor blindnesse can ignorant of
excuse the same, no slothfulnesse dis- God,
semble it, no wickednesse denie it;
what remaineth then, but to confi-
der with our felues, what service this
God requireth at our handes: what
gratitude, what dutie, what honour
for our creation? to the end, that as
we have prooued him a most boun-
tiful Creator, so we may finde him
a propitious Iudge, and munificent
rewarder. For it is not probable, that
his diuine Maiestie, which hath ap-
pointed euery other creatur to some
action for his owne glory, (as hath
been declared at large before) shold
leave man-kind or chy, which is the
worthiest of all the rest, without ob-
ligation to his service.

In which one point notwithstanding
though neuer so cleere (such is
the fondnesse of our corrupt nature,
without Gods holy grace:) sayled
these ancient wisemen of the world,
of whom S. Paule speaketh so much
in his Epistle to the Romaines, ta-
king compassion of their case, and
calling them fooles, and all theyr
great learning & phylosophy meere
vanitie: for that whereas (by the
G means

Rom, 1, & 2.

Is there a God.

Rom, i.

means before mentioned) they could
not knowe G O D they did not feely
glorifie him. as appertained vnto God
nor yet did render him due thanks: but
vanished away in their owne cogitation
s, &c. That is, they tooke no profit
by this knowledge of theirs, but
applied their cogitations vpon the
vanities of this World, more then
vpon the honour and seruice of
their God. For which cause, as S.
Paul adioyneth presently in the same
place, that for so much as they
thus, and did not shew forth by their
lyfe and woorkes, that they had
knowledge of God indeede; G O D
deliuered them ouer to a reprobate
sense, and suffered them to fall into
horrible finnes, which S. Paul doth
name and detest in all that Chapter
and finally concludeth, that their
eueralting perdition ensued principally
vpon this one poynt: *whereas They knew the iustice of God*
(by all the wayes & arguments
before haue been declared) yet
they not vnderstand (sayth hee) that
death was due to all such, which
lived wickedly as they did.

Rom, i.

And as the same Apostle vpon
consideration of these matters, where

That there is a God.

He standeth long for the importance thereof, pronounceth in fine, this generall sentence, with great affection and vehemencie of Spirit: That the wrath of God is revealed from heauen, vpon all Iniquitie and iniurie of those men, who hold the knowledge of God in vnrightheousnesse. That is, who being indued with the knowledge of God, doe liue notwithstanding vnrightheously, or (as hee saide before) doe consume their daies in vanitie, not making account of the service which they doe owe to that God, for their creation and other benedictions. Which thing, if Saint Paule might truly say to those Gentiles, before his time, who had onely naturall knowledge and vnderstanding of God; that is, so much as by his creatures was to be gathered: what may, or shall hee sayde vnto vs, who haue not onely that light of nature which they had, but also the writings and law of God himselfe, communicated especially vnto the Iewes, and aboue that also, haue heard the voyce of his onely sonne vpon earth, and haue receiued the doctrine of his most blessed Gospell, and yet doe liue as negligently (many of vs,) as

Rom. 1.

That there is a God.

did the very Heathen, touching good life and vertue.

Rom, 1.

Luk, 12.

Surely in this case I must denounce against my selfe, that if it be true, (as it cannot be false) which this blessed Apostle affirmeth heere of these heathen Phylosophers, that by that little knowledge they had of G O D they were made inexcusable, then by the most iust and certaine rule of Christ layd downe by S. Luke, *cui multum datum est, multū queretur ab eo*, that of euerie man which hath receiued much, a great account shall be taken for the same; wee are forced to confesse, that our account shall be the greater, and our selues much more inexcusable before His Diuine Majesty, then the very Gentiles and Heathens are; if after our knowledge and manifest vnderstanding of his Godhead and iustice, *Wee vanish away* our cogitations, as they did and as the most part of the worlde at this day are seene to doe, that is, if wee spend our cogitations and cares, about vaine affayres of this temporall life and transitorie commodities, which we should bestowe vpon the seruice and honours of this Lord and Creator.

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OF THE FINALL END
and cause why man was created by
God, and placed in this
World.

*And of the obligation he hath thereby,
to attend to the affaires for which
he came hither.*

CHAP. III.

BY the Chapter precedent, I
nothing doubt (gentle Rea-
der) but if thou haue scene and
perused the same, thou remainest suf-
ficiently informed of thy Creator.
Now it necessarily followeth by or-
der of good consequence, that wee
consider with some attention, (for
that it standeth vs much vpon) what
intent and purpose God had in crea-
ting vs, and this world for our sakes,
and in placing vs therein as Lordes
of the same? By the former consi-
derations wee haue learned, that as
among other Creatures, nothing
made it selfe; so nothing was made
for it selfe, nor to serue it selfe. The
heauens (we see) doe serue the ayre,

*A necessary
consideration.*

Why man was Created.

the ayre serueth the earth, the earth
serueth the beastes, the beastes serue
man; & then is the question where
man was made to serue? for in his
also holdeth the former reason, the
seeing he was not made by himselfe,
it is not likely that hee was made
serue himselfe.

Prou, 15.

*Man made to
serue God,*

Iob, 11.

If we consult with the Scriptures
herein, wee find a generall sentence
layd downe without exception; *Uni-
uersa propter semetipsum operatur
est Dominus.* The Lord hath made all
things for himselfe. And if all, the
man (no doubt) who is not the least
of the rest which he hath made.

And hereby it cometh to pass
that man cannot be said to bee free
or at his owne appointment or dis-
position in this Worlde, but is obli-
ged to perfourme that thing, for
which he was sent into this habita-
tion. Which point holy Iob declared
plainly, in a certain inuective against
such men as were carelesse and negli-
gent in consideration of this
sayre. *A vaine man (sayth he) is
reared vp in pryde, and thinketh himselfe
to be borne as free as the colt of a
Asses.* That is, hee thinketh himselfe
bounde to nothing, subiect to no
thing.

thing accountable for nothing that he doth in this life; but only borne free, to passe his time in disport and pleasure, as a Colt in the wilderness that hath no Master to tame him.

Which in other wordes, the Wiseman vtteth thus; *He esteemeth this life of ours to be but a play-game, and therefore careth not how he liueth, or wherein hee spend and passe ouer his time. And this of the man whom the scripture calleth vaine.*

But now, for the sober, wise and discrete, of whom it is written, *The way of life is vpon the learned, so that hee may decline from the lowest hill;* they are farre from so great folie, as to imagine that no account shall be demaunded of our being in this world; for that they haue read, *That God shall bring into iudgement whatsoeuer is done, for euery fault that is committed.* And the Christian man knoweth further, by the mouth, and asseueration of his Saviour and Redeemer, that hee shall be accountant for euery idle word that he mis-vttereth: and finally, there is no man that is either of reason, or conuersant in the writings and Testament of his creator, but

Wild: 15.

Prou. 15.

Eccles. 11.
and 12.

Matth. 12.

Psal, 9, 43,
& 144.

remembreth well, that among all
ther irritations, whereby the wicked
man is said to prouoke Gods pa-
ience to indignation, none is more
often repeated or more grievously
taken, then *that hee sayed in his heart*
God will ask no account.

Why these men then alone shall
bee my speech in this present Chap-
ter, who haue a desire to discharge
well this account. For attayning
whereof (truely) I can giue no better
counsaile, instruction, or aduise, then
to doe in this case, as a good Mer-
chants Factor is wont to doe, when
he arriuerh in forraine Countries, or
as a Souldiour or Captaine, sent by
his Prince to some great exploit, is
accustomed, when hee cometh to
the place appoynted, that is, to weigh
and consider deeply, for what cause
he came thither? why hee was sent
to what ende? what to attempt?
what to prosecute? what to per-
forme? what shall bee expected and
required at his handes (vppon his re-
turne) by him that sent him thither?
For these cogitations (with-
out all doubt) shall stir him vp to at-
tend to that for which he came, and
not to employ his time in impedi-

Why man was Created.

next assayes. The like would I com-
passe a Christian to put in vre, concern-
ing the case proposed, and to de-
mand of himselfe, between God and
his conscience, why, & wherefore, &
to what end, hee was created & sent
hether into this world? what to doe
wherein to bestow his dayes, &c.

And then shall hee finde, that for
no other cause, matter, or end, but
onely to serue God in this life, and
by that seruice to enioy heauen, and
euertlasting saluation in the life to
come. This was the condition of Gene, 4
our creation, as Moses well expre-
sith; and this was the consideration
of our redeeming, fore-told by Za-
charie, before wee were yet redee-
med; *That wee being deliuered from* Luk, 2
the bands of our enemies, should serue
God in righteousness and holines all the
daies of our life.

Of this consideration doe ensue
two consequents to bee obserued.
Whereof the first is, that seeing our
end and finall cause of being in this
world, is to serue God, & so to work
our owne saluation with feare and
trembling; whatsoever thing wee
doe, or bestow our time in, which
either is contrary or impertinent, or

Why man was created.

not profitable to this end, (though
It were to gaine Kingdoms) it is va-
nity and lost labour, and will turne
vs in time to griefe and repentance,
(if wee change not our course) for
that it is not the matter for which
we came into this life, nor wherof
we shall be demaunded an account,
except it be to receiue iudgement &
punishment for the same.

Secondly, it followeth of the same
consideration, that seeing our onely
busines and affaires in this world, is
to serue our maker, & saue our owne
soules, and that al other earthly crea-
tures, are put heere to serue our vi-
ses, to that end onely, we should for
our part bee indifferent to all these
creatures as to riches or pouerty, to
health or sicknesse, to honor or con-
tempt; to little learning, or much
learning; and we should desire only
so much or little of eyther of them,
as were best for vs, to the attainment
of our saide end & Butte pretended;
that is, to the seruice of God, & the
weale of our soules. For whosoever
desireth, seeketh, loueth, or vseth
these creatures; more then for this,
runneth from the end for which hee
came hether.

By this then may a carefull Christi- How each
an make some scantling of his owne man may
estate with God, and make a conie, take a scant-
sure whether he be in the right way ling of his
or no. For if he attend only or prin- owne estate.
cipally to this end, for which he was
sent hether; if his cares, cogitations,
studies, end:avours, labours, talke,
conuerlation, and other his actions,
doe runne vpon this matter, & that
he careth no more for other crea-
tures as honours, riches, learning,
and the like, then they are necessary
vnto him for this ende that he pre-
tendeth, if his dayes and life be spent
in this studie of the seruice of God
and procuring his owne saluation, in
carefulnesse, feare and trembling, as
the Apostle aduiseh him; then hee
is (doubtles) a most happy man, and
shall at length attaine to the king- Phil. 2.
dome which he expected. But if he
find himselte in a contrary case and
course; that is, not to attend indeede
to this matter, for which only he was
sent hether, nor to haue in his hart
& study his seruice of God, and en-
ioying heauen, but rather some o-
ther vanitie of the world, as promo-
tion, wealth, pleasure, sumptuous
apparell, gorgeous buildings, beaury
fauour

Why man was Created.

fauour of Princes, or any other thing
else, that appertaineth not vnto this
end. If he spend his time about these
trifles, hauing his cares and cogita-
ons, his talk & delight more in these
thinges, then about the other great
buifines of profelsing Gods eternal
kingdom, for which he was made &
placed in this world; then is hee (I
assure him) in a perrillous way, les-
ding directly to perdition, except he
alter & change his course. For most
certaine it is, that whosoever shal not
attend vnto the seruice hee came for,
shall neuer attaine the reward assign-
ed and promised to that seruice.

And for that the most part of all
thys Worlde, not onely of Infideh,
but also Christians doe runne amisse
in this poynt, and doe not take care
of that affayre & buifines, for which
alone they were created and placed
heere, hence it is that Christ and his
holy Sayntes, both before and after
his appearance in the flesh, haue
spoken so hardly, and seuerely of the
very small number that shall bee sa-
ued, (euen among Christians,) and
haue vttered certaine speeches which
seeme very rigorous to fleshe and
bloud, (and so such as are most tou-
ched

Mat. 7. & 23,
Luk. 3,

Why man was created.

ched therein scarce credible) albeit they must bee fulfilled. As among other thinges, that a louer of this world cannot bee saued; that rich men doe enter as hardly into heauen as a Camell through a needles eye, and the like. The reason of which manner of speeches doe stand in this that a rich man or worldling, attending with all his industry to heape vp riches (as the fashion is) cannot attende, (nor euer doth) to that for which he came into this world, and consequently can neuer attaine heauen except God work a miracle, and thereby doe cause him to spend out his riches to the benefit of his soule (as some times he doth) and so doe lessen the Camell in such sort, as hee may passe the needles eye. Whereof wee haue a very rare example in the Gospell of Zacheus, who beeing a very rich man, did presently vpon, the entering of Christ into his house (but much more as appeareth into his heart by faith) resolue himselfe to change his former course touching riches, and at one blow to beginne with all, gaue away halfe of all hee possessed to the poore; and for the rest made Proclamation, that who so-
euer

Lam. 4.

Mat. 19.

Mark. 10.

Luk. 19.

Why man was Created.

A perfit ex-
ample of a
good con-
uersion.

Math. I 9.

Mathe 10.

foeuer had receiued any wrong in
his hands, (as commonly many doe
by them that are rich) he shuld come
and receiue foure times as much a-
mends, by which almes and resti-
tution, hee was deliuered from the
Camels gib or bunch on his backe,
that letted his passage through the
needles eye. And this extraordinary
faueur and grace hee receiued, by
the fortunate presence, of his most
blessed and bountifull guest, who
had signified before in another place
that himselfe was able, so to draw
the Camel, as hee should passe the
needles eye, for that the things which
are vnpossible with man, are possible
with God.

But to leaue this, and to goe for-
ward in our former purpose, no mer-
uaile it is if in the world abroad, so
few be saued, seing that of thousands
scarce one doth account of that be-
sines, which of all other is the chiefe
and principall. Consider you the mul-
titude of all sortes of people vpon
earth, and see what their trafique
and negotiation is? see whether they
treate this affaire or no? see wherein
their care, study, and cogitation con-
sisteth? How many thousand finde
you

Why man was Treated.

you in Christendome, who spende not one houre of foure and twenty nor one halfe day in forty, in the seruice of GOD, or businesse of their soule? how infinite haue you, that breake their braines about worldly commodities, and how few that are troubled with this other cogitation? How many find time to cate, drinke sleepe, disport, deck, and trim themselves to the veiwe of others, and yet haue no time to bestow in this greatest busines of all other busines?

How many passe ouer whole daies weekes, monethes, and yecres, (and finally their whole life time) in hauking, hunting, and other pastimes, without regard of this important affaire? How many miserable women haue you in the world, that spende more dayes in one yeare, in pricking vp their apparell, and adorning their carkasse, then they doe houres in prayer for the space of all their life? And what (alas) shall become of this people in the ende? what will they doe or say at the day of account? what excuse will they alleadge? what way will they turne them.

If the Merchants factor, which I mentioned before, after many yeres spent

The wrong
course of
the world.

Why man was created.

A compar- spent in forraine Countreyes vpon the
rison expref Maifters expences, should returne
fing the va- length and giue vp his accounts, a
nitie of our fo much time and money spent in
occupations finging : fo much in dauncing, fo
much in fencing ; fo much in cou-
ting, and the like ; who would not
laugh at fo fonde a reckoning ? but
beeing further demaunded by his
Maker, what time he had beftowed
vpon the Marchandife and affaires
for which hee was sent, if the ma-
ftrould anfwere, that he had no le-
fure to thinke vpon that thing, for
the great oecupation which hee had
in the other ; who would not ef-
fteeme him worthy of all punish-
ment and confufion ? And much
more shame and confufion no doubt
shall they fuftaine at the laft dreadful
day, in the face and prefence of God
and all his Angels, who being fent
into this world, to traffique for rich
a Marchandife as is the kingdome of
heauen, haue neglected the fame, and
haue beftowed their ftudies vpon
the moft vaine trifles and follies of
this world, without cogitation or
care of the other,

Mat. 16.

Pfal. 4.

Ierem. 2.

O yee children of Adam, faith
the fpirit of God, why loue ye fo vaine

Why man was created.

nie, and seeke after lies? why leaue
you the fountaine and seeke after
Cesterlies? If a golden game of ine-
stimable value, should be proposed
for such as would runne, and could
winne the same; & when the course
or race were begun. if some should
step aside, & follow flies or feathers
that passed in the ayre, without any
regard of the prize and goale propo-
sed, who would not maruaile & take
pitty of their folly? even so is it with
men of this world, if we beleue S.
Paule who affirmeth, that we are all
placed together in a course or race,
and that the kingdome of heauen is
propounded vnto vs for the Game
or prize, but every man saith hee
striveth not thither: and why? for
that most men doe step aside, and
leaue the marke. Most men doe run
awry, and doe follow feathers vp and
downe in the ayre: most men doe
pursue vanities, and doe weary them
selues out in the pursuite thereof, vn-
till they can neither run nor go, nor
mooue their lymms any further, and
then, for the most part, it is too late
to amend their folly.

Will you heare the lamentations
of such unfortunate men? these are
their

A compar-
son.

1. Cor. 9.

Wis. 5
The com-
plaint of
worldlings
in the ende of
their life.

their owne words recorded by scrip-
ture. We are wearyed out in the way
of iniquitie and perdition, and the
way of God haue wee not knowne.
What profit haue we receined of all
our pompe and pride, and vaunting
riches: what good haue they done
vs? They are now past away as a
shadow, and as a messenger that ry-
deth in post, and wee are consumed
in our owne iniquities.

This is the lamentable complaint
of such men, as ranne awry and fol-
lowed a wrong course in their ac-
tions of this life. These are they, who
pursued riches, honour, pompe, and
such like vanities, and forgate the
great and weighty busines for which
they were sent. These are they, who
were esteemed happy men in this
world, and thought to runne a most
fortunate course in that they heaped
much riches together; aduanced
themselues & their families to great
dignities: became gorgeous, glori-
ous and dreadfull to others: and fi-
nally, obtayned what ouer their
lust and concupiscence desired, This
made them seeme blessed to word-
ly cogitations, and the way whereto
they ran, to be most prosperous and
happy.

The fond
iudgement
of the world.

happy. And I make no doubt, by experience of these our times, but they had admirours and enuiours in great abundance, who burned in desire to obtaine the same course. And yet when I heare their cōplaint in this place, & their owne confel- sion, wherein they say expressly. *Wee senselesse men did erre from the way of Wilg. truth*: When I consider also the ad- dition of scripture, *Talia dixerunt in inferno*: they spake these things when they were in hell: I cannot but e- steeme their course for most misera- ble, and condemne wholly the iudge- ment of flesh in this affaire.

Wherefore my deare brother, if thou bewise: yeeld not to this de- ceit of worldly lips and tongues, that vse to blesse and sanctifie such, as are *Psalm. 10* in most danger and nearest perdition. Leane rather to the sincere coun- saile of Saint Paule, who willethe thee to examine vprightly thine owne *Gala. 6.* works and wayes, and so to iudge of thy selfe without deceite. If thou walke the way of Babylon, most cer- taine it is, that thou shalt neuer ar- rive at the gates of Ierusalem, ex- cept thou change thy course.

Oh my brother, what a grieffe will
it

Why man was Created.

is but vnto thee, when after long labour and much toyle shalt thou finde thy selfe to haue gone awry? If a man had trauayled but one whole day, and thereby made weary should vnderstand at night, that all his labour were lost, and that his whole journey was out of the way: it would be a meruailous affliction vnto him (no doubt) albeir no other inconvenience were therein, but onely the losse of that dayes trauayle which might bee recovered and recompensed in the next. But if besides this his buisines were great, if it lay vpon his life to be at the place whether he goeth, at a certaine houre: if the losse of his way were irrenocable; if the punishment of his error, must bee death and confusion; and himselfe were so wearie, that hee could stirre no one foote further: imagine then what a grieuous message this would bee vnto him, to heare one say. Sir, you are amisse, your labour is lost, and you haue trauailed wholly beside your way.

So then will it be vnto thee (my soule) at the day of death, and separation from my body, if in this case thou attend not to thy saluation for
which

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Why man was Created.

which thou wert Created but shalt passe quer thy dayes in following of vanities. Thou shalt finde thy selfe astray at the end of thy iourney, thou shalt finde thy selfe wearie, & enforced to say with those miserable damned spirits, *I haue walked hard and Wild, & craggy wayes*, for that indeede the way of wickednesse is ful of thornes and stones, though in shewe it bee couered with sayre grasse, and many flowers. Thou shalt finde at that day that thou hast lost thy labour, lost thy time, lost allopportunity of thine owne commodity. Thou shalt then finde thy error to be vnrecoverable, thy danger vnauoydable, thy punishment insupportable, thy repentance vnprofitable, and thy griefe, sorrow, and calamity inconsolable.

Oh, hee that could beholde and seele the inwarde cogitations of a worldly mans heart at that instant, after all his honours and pleasures were past; no doubt but hee shoulde finde him of another iudgement and opinion in thinges, then hee was in the ruffe and heate of his iolity. Hee doth well perceine then the fondnes of those trifles which he followed in this life, albeit it were to make him-
elfe

Selfe a Monarch. If a man did know the cogitation that King Alexander the great had, when of poyson he came to die, after all his victories and incredible prosperitie: if wee knewe the thoughts of Iulious Caesar, at the day of his murder in the Senate-house, after the conquests of all his enemies, and subiection of the whole world, to his owne onely obedience, we should well perceiue, that they rooke little pleasure in the waies they walked, notwithstanding they were esteemed most prosperous and happy men of this world.

Iose. li, 14. & 15.
& 18, de a n-
tiq. Iud. & bel-
lo, Iud. lib. 2.

Iosephus the Iew, recunteth two very rare examples of humane felicitie in Herode the first, and Agrippa his Cosine, whereof the one by Anthony the Triumuir, and the other by Caligula the Emperour, (both of them being otherwise but private Gentlemen, and in great pouerty and misery when they fledde to Rome) were exalted vpon the sodaine to vnexpected great fortune, and made rich Monarchs and glorious Potestates. They were endued (at several times) with the Kingdome & crowne of Iury, and that in such ample sort, as neuer any of that nation after the

Why man was created.

had the like. For which cause they were called the in Hebrew story (for distinction sake) Herode the great, and Agrippa the great. They ruled and commanded all in their dayes, they wanted neither siluer nor gold, neither pleasures nor pastimes, neither friends nor flatterers. And besides all these gifes of Fortune, they abounded also in ornaments and excellencie of body and vvir. And all this was increased & made the more admirable by reason of their base * & low * For enuie onely of A estate before, in re- grippa his fortune, Herospect whereof, they dias did ruine herselfe and present fortune was her husband, as Iosephus esteemed for a per- sayeth. Lib. 28. antiqu. fect patterne of most scapit. 8, 9, 15, Her husband was absolute felicitie. band was Herode Antipas, This they enioyed that slew Saint Iohn Baptist for a certayne space & tist, and fift Sonnes to Herod to assure themselves rodethe first, Luke, 3. Math. of the continuance, 14. they bent all their cares, cogitations, and studyes, to please the humour of the Romaine Emperours, as their Gods, and Authors of all their prosperitie and felicitie vpon earth. In respect of whose fauours, (as Iosephus noyeth,) they cared

Why man was created.

cared little to violate their owne Religion of the Iewes, or any thing else that was most sacred. And this falsehood, was esteemed of many a most wise, politique, prosperous, and happy course. But what was the end and consumation of this their pleasant race?

This Herod was called Ascalonica & slew the Infants in Bethlehem. Mat. 2.

First Herod fell sicke of an incurable and loathsome disease, and was tormented in the same with so many terrors * and horrible accusations of his conscience, as he pronounced himselfe to be the most miserable afflicted creature that euer lived; and so calling one day for a knife to pare an Apple, would needes haue murthered himselfe with the same, if his artie had not beene stayed by them that stood by. And for Agrippa, Iosephus reporteth, howe that vpon certaine day which hee kept festiual in Cæsaria, for the honour of Claudius the Romaine Emperour, when he was in his most extreame pompe and iolitie in the middest of all his Peeres, Nobles, and Damosels, coming forth at an house appointed all glyttering in Gold and Silver, to make an Oration vnto the people, his voyce, gesture, countenance,

Why man was Created.

and apparell so pleased, as the people beganne to cry. (being solicited therunto by some flatterers) *That it was the voice of God, and not of man.* Wherein Agrippa taking pleasure & delectation, was strooken presently from heauen with a most horrible putrifaction of all his body, whereof he died, repeating only to his friends these wordes in the midst of his torments. *Behold ye me, that doe seeme to you a God, how miserably I am infected to depart from you all.*

S. Luke sayeth he was strooken by Gods Angel Act, 12

Nowe then would I demaund of these two fortunate men, who laying aside all the care of God & Religion, did follow the preferments of this world so freshly, and obtrayned the same so luckily: how they liked of this their course and race in the end: truly, I doubt not, but if they were here to answer for themselves, they would assure vs, that one houre bestowed in the seruice of **GOD**, and of their saluation, would more haue comforted them at the last instant, then all their labours and traualles which they took in their liues for pleasing of Emperours, and gathering the grace and good liking of mortall men.

Why man was Created.

Vie then, (ô Christian,) vie thy
experience to thy commodity; vie
it to thy instruction, vie it to thy fore-
warning. That which they are now,
thou shalt be shortly, and of all fol-
lies it is the greatest, not to profit or
flee from danger by the example of
others.

The difference betweene a wise
man and a Foole is this, that the one
prouideth for a mischief while time
serueth, and the other woulde doe,
when it is too late. If thou might
tell feele now the stare & case wher-
in thy poore heart shall bee at the last
day, for neglecting the thing, that
of all other it shoulde haue studied
and thought vpon most, thou wouldest
take from thy meat, and sleepe,
and other necessaries, to repaire that
is past; Hetherro hast thou time to
reforme thy course of life, if thou be
willing, which is no small benefite,
if all were knowne. For in this sence
(no doubt) it is most true, which the
Wise-man sayeth; that better it is to
be a liuing Dog, then a dead Lyon.
For that while the day time of thy
life endureth, all thinges amisse may
easily be amended. But the dreadful
night of death will over-take thee

Eccle, 4.

Iob, 9.

Why man was created.

shortly, and then shall there bee no more space of reformation.

Oh that men would bee wise, and fore-see thinges to come, sayeth one Prophet. The greatest wisdom in the world (deere brother) is to looke and attend to our Salvation: for as

Deui, 32.

the Scripture sayeth most truly: He

Eccle, 37.

is a Wiseman indeede, that is wise to his owne soule. And of this wisdom it is written in the very same booke, as spoken by her selfe. In mee is the

grace of all life and trueth, and in mee

Eccle, 24.

is the hope of all life and vertue. In morrall actions and humane wisdom, we see that the first and chiefest circumstance is, to regarde well and consider the end. And how then doe wee omit the same, in this great affayre of the kingdome of heauen? If our end bee heauen, what meane wee so much to affect our selues to earth? If our end be God, why seek we so greedily the worldly fauour of men? If our end be the saluation & eternitie of our soule, why doe wee follow vanities and temporalities of this life? *Why spend you your money and not in bread?* Sayth God by the mouth of Esay. *Why bestow ye your labour on thinges that will not yeeld ye*

Esay, 55.

1 Thes, 2.
Ephes, 1.

saturitis? If our inheritance bee that we should raigne as Kinges, why put we ourselues in such flattery of creatures? If our birth allowe vs to feed of bread in our Fathers house, why delight wee to eate huskes provided for the Swine?

Wisd, 4.

But alas we may say with the wise man in the Scripture, *Fascinatio, nugacitatis obscurat bona*. The bewitching of worldly trifles, doe obscure and hide vs from the things that are good and behouefull for our soules. O most dangerous enhauntment.

Noses, 4.

But what? Shall this excuse vs? No truly, for the same Spirit of GOD hath left recorded, *Populus non intelligens vapulabit*: The people that vnderstandeth not, shall bee beaten for it. And another Prophet to the same effect pronounceth, *This people is not wise, and therefore he that made them shall not pardon them, neyther shall he that created them, take mercy on them*.

Esay, 28.

It is written of fooles, *Ventum seminabunt & turbineum metent*. They shall sowe and cast theyr seede vpon the windes, and shall receiue for their Haruest, nothing else but a storme or tempest. Whereby is signified, that they shall not onely cast away

Why man was created.

away and leese their labours, but also be punished for the same.

A profitable
fore-warning.

Consider then I beseech thee my deere brother attentiuely, what thou wilt doe, or say, when thy Lord shall come at the last day, and ask thee an account of all thy labours, actions, & times spent in this life, when he shall require a reckoning of his Talentes lent vnto thee, when he shall say, as Math, 15, hee said to the Farmer or Steward in the Gospell, *Redde rationem villis tuis*, Giue account of thy Stewardship, and charge committed vnto thee. What wilt thou say, when he Luk, 16, shall examine and weigh, and try thy doings, as gold is examined & tryed in the furnace, that is, what end they had? wherto they were applyed? to what glory of God? To what profit of thy soule? what measure, weight, and substance they beare?

Baltesar King of Babylon, sitting at his banquet merry vppon a time, espyed sodainely cerryayne fingers without a hande, that wrote on the Wall, right ouer-against his Table, these 3. Hebrew wordes, *M A N E, T H E K E L, P P A R E S*, which wordes, Daniell interpreted in three sentences vnto the King in this man-

Why man was Created.

nor, *Mane*, God hath numbred thee (Baltasar) and thy kingdome; *Thel*, hee hath weyghed thee in the Gold Smiths ballance, and thou art found too light; *Phares*, for the cause hath he deuided thee from the kingdome, and hath given the same to the Medes and Persians.

Oh, that these three most golden and most significant wordes, engrauen by the Angell vpon Baltasars wal, were registred vpon euery dome and poit in Christendome, or rather imprinted in the heart of each Christian, especially the two first, that import the numbring and weyghing of all our actions, and that in the weyghts and ballance of the Gold Smith, where euery graine is eysed that wanteth. And if Baltasars actions, that was a Gentile, were to be examined in so nice and delicate payre of ballance for their tryall, and if hee had so seuerre a sentence pronounced vpon him, that hee should be deuided from life and kingdome (as he was the same night following) *Qui inuentus est minus habens*, that hee was founde to haue less weight in him then he would haue, what shall wee thinke of our selues?

Daniel. 5.

Why man was created.

that are Christians, of whome it is
written aboue all others; *I will search* Soph, r.
the sinnes of Ierusalem with a candle.

What shall we expect, that haue not
onely lesse weyght then wee should
haue, but no weyght at all, in the
most of our actions? what may such
men (I say) expect, but onely that
most terrible threat of diuision made
to Baltasar (or rather worse, it worse
may be) that is to bee deuided from
God and his Angels: from partici-
pation of God and our Sauour; from
communion of Sayntes: from hope
of our inheritance: from our porti-
on celestially and life euerlasting: ac-
cording to the expresse declaration
made hereof by Christ himselfe, in
these words to the negligent seruant.
The Lord of such a seruant shall come
at a day when he hopeth not, and at an
houre that he knoweth not, & shall de- Math, 24.
uide him out, and asigne his part with
hypocrites, where shall be weeping and
gnashing of teeth.

Wherefore (deere brother) to con-
clude this chapter, I can say nothing
more in this dangerous case, wherein
the world so runneth awry, but one-
ly exhort thee (as the Apostle doeth)
not to conforme thy self to the com-

Pro, 6.

Eccle, 11.

mon error that leadeth to perdition. Fall at length to some reckoning & account with thy selfe, and see where thou standest, and whether thou ghest. If hitherto thou haue wandered and gon astray, be sorry for the time lost, but passe no further. If hetherto thou haue not considered the weightines of this affaire, serue thy selfe of this admonition, and remember that this is written, *That a wise man profiteth by euery occasion.* Esteeme thy resolution in this one point, the chiefest message that euer shall passe through thy hands in this worlde, albeit thou wert a Monarch and Ruler of ten worlds together. And finally, I wil end with the very same word, wherewith the wiseman concluded his whole booke, *Feare God, and obserue his commandements, for this is euery mans.* That is, in this doeth all and euery man consist: his ende, his beginning, his life, and cause of being; that he feare God, and direct his actions to the obseruance of his commandements; for that without this, he is no man in effect, seeing that he looseth all benefit both of his name, nature, redemption, and creation.

THAT



THAT THE SERVICE
which God requireth of man in
this present life, is Re-
ligion.

*With the particular confirmations of
Christian Religion, above all other
in the world.*

CHAP. III.

HAuing prooued in the for-
mer Chapter, that there is
a GOD, which created
man; and that man in re-
spect thereof, and of other
benefits receiued, it bound to honor
and serue the same God, the questi-
on may be demaunded in this place,
what seruice it is that God requireth,
and wherein it doth consist? where-
unto the answer is brieue and easie,
that it is Religion; which is a vertue
that contayneth properly the woor-
shippe and seruice that we owe vnto
GOD: euen as Piety is a vertue,
contayning the durie that Chyldren
do owe vnto their Parents, and Ob-
seruante another vertue, that com-
prehendeth the regard, that schollers

Proofes of Christianity.

Mala, 1.

and seruants beare vnto their Masters. In respect of which comparison and likenes betweene these vertues, GOD saith by a certaine Prophet, *The sonne honoreth his father, and the seruant his Maister, if then I bee a father, where is my honour? If I bee a Maister, where is my feare?*

James, 1.

The acts of Religion are diuers & different; some internall, as deuotion and prayer; some other externall, as adoration, worship, sacrifice, oblations, and such like, that are declarations, and protestations of the internall. It extendeth it selfe also to them vp and put in vre, the actes and operations of other vertues for the Seruice of God: in which sence Saynt James nameth it, *Pure and vnspotted Religion, as to visite Orphanes & widowes in their tribulation; and to keepe our selues vndefiled from the wickednes of the world.* Finally, howsoever some Heathens doe vse this worde Religion, to some other significations, yet, (as S. Augustine well noteth) the vse therof among the faithfull hath alwayes beene, to signify thereby, the woorship, honour, and seruice, that is dewe vnto GOD: so that if in one worde you will haue

Prooſes of Chriſtianity.

declared, what G O D requireth of man in this life ; it may bee rightly ſaid, that all ſtandeth in this, that hee be religious.

Hereof it proceedeth, that whatſoeuer ſort or ſect of people in the world, profefſed reuerence, honor, or worſhip to God, or to Gods, or to any diuine power, eſſence, or nature whatſoeuer ; were they Iewes, Heabens, Gentiles, Chriſtians, Turks Moores, Heretiques ; or other, they did alwayes call their ſayd profeſſion by the name of theyr Religion. In which ſence alſo, and ſignification of the worlde ; I am to treat at this time of Chriſtian Religion : that is, of the ſubſtance, forme, manner, and way, reuealed by Chriſt and his Apoſtles vnto vs of perſourning our duty and true ſeruiſe towards God. Which ſeruiſe is the firſt poynte neceſſary to bee reſolued vpon, by him that ſeeketh his ſaluation, as in the chapter that goeth before hath been declared. And for obtaining this ſeruiſe and the true knowledge thereof, no meane vpon Earth iſt left vnto man, but onely the light and inſtruction of Chriſtian Religion, according to the proteſtation of S. Peter
vnto

Prooſes of Chriſtianity.

Act, 4.

Vnto the Gouvernours of the Jewes, when he ſaid; *There is no other name vnder heauen giuen vnto men whereby to be ſaued, but onely this of Chriſt, of his Religion.*

If you obieſt againſt mee, that in former times before Chriſtes natiuitie, as vnder the lawe of Moſes for two thouſand yeares together, there were many Sayntes, who without Chriſtian Religion ſerued God, vprightly, as the prophets & other holie people: and before them againe in the lawe of Nature, when neither Iewiſh nor Chriſtian Religion was yet heard of, for more the two thouſand yeares; there wanted not diuers that pleaſed God, & ſerued him truly, as Enoch, Noe, Iob, Abraham, Iacob, and others. I anſwere, that albeit theſe men, (eſpecially the former, that liued vnder the lawe of nature) had not ſo particuler and expreſſe knowledge of Chriſt, & of his myſteries, as wee haue now; for this was reſerued to the time of grace (as S. Paule in diuers places at large declareth,) that is, albeit they knew not expreſſly, how and in what manner Chriſt ſhould bee borne; whether of a Virgine or no; or in what

Gal. 3. & 4.
Ephe, 3.

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Proofes of Christianity.

particuler sort he should liue & dye :
what Sacraments hee shoulde leaue,
what way of publishing his Gospell
he should appoint & the like (where-
of notwithstanding very many par-
ticulers were reuealed to the Iewes
from time to time : and the neerer
they drew to the time of Christes
appearaunce, the more plaine reue-
lation was made of these misteries :)
yet I say, all and euery one of these
holy Saintes, that liued from Abra-
ham vntill the comming of Christ,
had knowledge in generall of Chri-
stian Religion, and did beleue the
same ; that is, they belieued expressely
that there should come a Sauiour &
Redeemer of man kinde, to deliuer
them from the bondage contracted
by the sin of Adam.

This was reuealed strait after their
fall, to our first Parents and Progeni-
tors in Paradise; to wit, that by the
Womans seed, our redemption shold Gen, 3, 15.
be made In respect whereof, it is said
in the Reuelation, that Christ is the Apoc, 3.
Lamb that hath been slaine from the
beginning of the world.

And Saint Peter, in the first ge-
nerall counsell holden by the Apo- Act, 15,
stles, affirmeth, that the old aunci-
ent

Proofer of Christianity.

**Ephē, 3.
Rom, 5.**

ent Fathers before Christs nativity were saued by the grace of Christ, as we are now, which S. Paule confirmeth in diuers places. And finally, the matter is so cleer in this behalfe, that the whole Schoole of Diuines accordeth, that Fayth and Religion in the auncient Fathers, before Christs appearaunce: was the very same in substance that ours is now, being onely, that it was more generall, obscure, and confuse, then ours is, for that it was of things to come, as ours is now of things past and present.

For example; they beleued that a Redeemer should come: and wee beleue that hee is alreadie come, They sayde, *Virgo concipiet*, a Virgine shall conceaue: and wee say: *Virgo concepit*, a Virgine hath conceaued, They had Sacrifices & ceremonies that prefigured his coming for the time ensuing; we have sacrifices & sacraments that represent his being for the time present. They called their Redeemer, *The expectation of Nations*: and wee call him now, *The saluation of Nations*: and finally, ther was no other difference betweene the olde sayth of good men

**Gene, 49.
Isay, 7.**

Prooves of Christianity.

from the beginning, and ours: but
only in the circumstances of time,
clearnesse, particularity, and of the
manner of protesting the same, by
outward signes and ceremonies. For
that in substance they beleueed the
same Redeemer that wee doe, and
were saued by the same beleefe in
his merites as wee are. For which
cause Eusebius * well noteth, that as
we are called now Christians so they
were called then *Christi*, Psalm, 104.
that is, annointed in prefiguration of
the true Christ, in whome they be-
leueed, as the first and head of all o-
ther annointed, and who was the
cause and authour of their annoy-
ning.

Eusebius han-
dletb this mat-
ter at large, li.
1. de M, Euan,
Cap. 5.

By this the it is most manifest, that
not only now to vs that are Christi-
ans, but at all other times from the
beginning of the world, and to all
other persons and people whatsoe-
uer, that desired to haue their soules
saued, it was necessary to beleuee &
loue CH R I S T, and to professe in
hart his Religion,

For which consideration, I
thought it not amisse in this place,
after the former grounds layde that
there is a GOD, and that man
was

Proofes of Christianity.

was created and placed here for his service : to demonstrate and prooue also this other principle, that the only seruice of this G O D, is by Christian Religion. Wherein, albeit I do not doubt, but that I shall seeme to many, to take ypon mee a superfluous labour, in proouing a verine, which all men in Christendome doe confesse; yet for the causes before alledged in the second chapter, which moued mee in that place to prove that there is a G O D; that is to say, first for the comfort, strength, and confirmation of such, as either from the enemy may receiue temptations, or of themselues may desire to see a reason of their beleefe; and secondly, for awaking, styrting, or sting- ing of others, who either of malice, carelesnesse or sensuality, are fallen in sleepe, and haue lost the feeling and sence of their beleefe, (for many such want not in these our miserable daies) it shall not be(perhappes) but to very good purpose, to lay together in this place, with the greatest breuitie that possible may bee, the most sure grounds & inuincible eu- dences, which we haue for declarati- on and confirmation of this matter.

For

For a
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Proofer of Christianity.

For albeit the Apostle Saint Paule Act, 14.
declareth the thinges that wee be-
leeue, be not such in themselves, as
may be made apparant by reason of
humane arguments: yet such is the
goodnesse, and most sweet proce-
ding of our mercifull GOD to-
wards vs, as hee will not leaue him-
selfe without sufficient testimonie,
both inward and outwarde, as the
same Apostle in another place doth
testifie, For that inwardly, he testifi-
eth the trueth of such thinges as wee
beleeue, by giuing vs light and vn-
derstanding, with eternall ioy and
consolation in beleeuing them. And
outwardly hee giueth testimonie to
the same, with so many conuenien-
ces, probabilities, and arguments of
credibilitie, (as Diuines do cal them)
that albeit the verie poynte of that
which is beleeued, remayne still with
some obscurity; yet are there so
manie circumstances of likely-
hoode, to induce a man to the be-
leeue thereof, as in all reason it may
seeme against reason to denie or mi-
strust them.

Heb. 11.

This shall easily appeare by the
Treatise following of Christ and
Christendome, and of the foundati-

ons

Prooves of Christianity.

ons of our Religion, which shall be confirmed by so many pregnant reasons, & most manifest circumstances of euident probability, as I doubt not but the zealous Christian shall take exceeding comfort therein, & esteem him selfe happy, to haue a lot in the faith and Religion, where he shall find and seele so much reason, prooue and conueniencie to concurre and strengthen it selfe, for his satisfaction.

And to this eff. It, it shall be of no meane moment, that I haue prooued before, the certaintie, Diuinity, and infallible truth of the Iewes Scriptures, or olde Testament; which writings we haue receiued from the Nation that doeth (as it were) profess enmity against vs, and the same being written so many ages before the name of *Christianity* was known in the worlde: it cannot bee but of singuler authority, whatsoever shall be alledged out of those records for our purpose. And therefore as before, in proouing our first principle *That there is a G O D*, wee vsed only the testimonie of such witnesses as could not be partiall; so, much more in this confirmation of Christian Religion, shall wee stand on

Prooſes of Chriſtianity.

lie, either vpon the confeſſion of ſuch
as are our enemies, or vpon the re-
cords of others, who muſt needes be
indifferent in the cauſe, for that they
liued before eyther cauſe or contro-
uerſie in Chriſtianity was known or
called in queſtion.

My whole purpoſe ſhall bee then,
to make manifeſt in this Chapter,
that *Ieſus Chriſt*, was the Sauour and
Redeemer of all man kinde, fore-
promiſed and expected from the be-
ginning of the worlde; that hee was
the only Sonne of God, and G O D
himſelfe, and conſequently, that
what ſoeuer hee hath left vs in his
doctrin and Religion, is true and
ſincere, and the onely way of ſaluati-
on vpon earth.

The drift of
this Chapter.

For cleerer prooſe and declaration
whereof I will reduce what-ſoeuer I
haue to ſay herein, vnto three prin-
cipall heades or branches, according
to the order of three diſtinct tymes
wherein they fell out; that is to ſay,
in the firſt place ſhall be conſidered,
the thinges that paſſed before the na-
tiuity or incarnation of Chriſt. In
the ſecond, the thinges doone and
verified from that time vnto his af-
cenſion, which is the ſpace of his a-
bode

The principal
heades.

Proofes of Christianity.

bodie vppon earth. And the place, such euents shal be considered as ensued for confirmation of Deity, after his departure.

In declaration of which three general points. I hope by the assistance of him whose cause we handle, that so many claare demonstrations shal be discovered, as shall greatly confirm thy faith (gentle Reader,) and remove all occasions of temptation to infidelity.

How Christ was fore-told to Iew and Gentile.

SECT. I.

First then, for such thinges as passed before Christ appeared in the flesh, and doe make for proofe of our Christian Religion, it is to be noted, that they are of two sort, or at least wise, they are to be taken from two kindes of people, that is, partly from the Iewes, & partly from the Gentiles. For seeing that Christ was appoynted from the beginning, yea, before the worlde was created, (as Saint Paule affirmeth) to worke the redemption both of Iewes and

Ephe, 1.
1. Tim, 2.

Gentiles

Proofes of Christianity.

Gentile and to make them both one Titus, 1.
people in the seruice of his Father; 1, Pet, 1.
hence is it, that he was foretold
and prefigured to both these Nati- Esay, 2, 11.
ons, and diuers fore-warnings were Iere, 9, 11.
among them both, for stirring
them vp to expect his comming, as
by the considerations following shal
most evidently appeare.

*The first Considera-
tion.*

AND to begin with the Iewes,
No man can denie, but that
throughout the whole bodie and
course of Scripture, that is, from the
very beginning to the last end of
theyr old Testament, they had pro-
mised vnto them a *Messias*: which is
the very same that we call *Christ*, that
is to say, a person annointed and sent
from God, to be a Sauour, a Redee-
met, a Pacifier of Gods wrath, a
Mediator betweene God and man, a
satisfier for the finnes and offences
of the whole worlde, a Restorer of
our innocencie lost in Paradise, a
Master, and Instructor, a Law-giuer,
a Spirituall and eternall King, that
should sitte, and rule and raigne in
our

Prooſes of Chriſtianity.

our harts to conquer the power and
tyranny of Satan, the enemy of man
kinde, who ouer-came our firſt Pa-
rents Adam and Eue, and neuer ce-
ſeth to affaile vs.

*Of The firſt couenant to
Adam.*

THIS is euident by the firſt co-
uenant of all, that euer GOD
did make with man, when he layd
to Adam our firſt Father in Para-
diſe. *In what day ſoeuer thou ſhalt eate
of the Tree that is forbidden, thou ſhalt
dye.*

Which couenant being after broken,
on the part of our ſayd Proge-
nitor, he receiued his iudgement, but
yet with a moſt benigne promiſe of
redemption for the time to come;
for thus God ſayed to the Diuell or
Serpent that had deceiued him: *The
Seed of the Woman ſhall cruſh thy
heade, and thou ſhalt lye in wait to
hurt his heele.* That is, one ſhall pro-
ceede in time, of the ſeed of the wo-
man, who ſhall conquer death and
sinne, (that are thy weapons,) and
ſhall not care for thy temptation,
but ſhall tread them vnder his feet.

Gen, 2.

Gen, 3.

and this
the wo
Th
Jewes
place,
dream
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Tharg
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Proofes of Christianity.

and this shal be Christ the Messias of the world.

Thus did not onely the * eldest Jewes and Rabbines vnderstand this place, (whatsoever the latter haue dreamed, that their Messias should be onely a temporall King) but also the old Chaldy Paraphrase, (named *Targum Hierosolimitanum*) expoundeth it plainly in these words, applied vnto the Deuill that had deceaued Adam; *They haue a certaine and present remed, against thee (O deuil), for that the time shal come, when they shall tread thee downe with their heeles, by the help of Messias, which shal be their King.*

Rabbi Moses
Benmaimon
in hunolo-
com.

*To Abraham and
Isaac.*

THE same thing is confirmed by the very same promise seuen times repeated and established vnto Abraham, that liued very neere two thousand yeares after Adam; and againe to Isaac his sonne after him, *Gen. 12, & 18, & 22.* *In seuing tuo, benedicetur omnes gentes terrae.* All Nations of the earth shall be blessed in thy seed. Which had beene indeede, but a very small bene-

Proofes of Christianity.

benediction to Abraham, or to
Iewes after him (that neuer saw the
Messias actually) it hee had been
only to be a temporall King; And
much lesse blessing had it beene
the Gentiles and all other Nations.
this Messias of the Iewes, must ha
beene a temporall and worldly Mo
narch, to destroy and subdue them
to the seruitude of Iury, as fondly the
latter teachers of that Nation do
contend.

Iacobs prophetic of Christ.

Gen. 49.

THIS yet maketh the Patriarch
Jacob more plaine, who prophe
cying at his death of the coming
of Christ, hath these words; *The scrip*
ter (or gouernment) shall not be taken
from the house of Iuda, vntill he come
that is to bee sent, and hee shall bee the
expectation of Nations. Which la
ter wordes, the fore named Chri
die Paraphrase, as also great Orla
los, both of singuler authoritie a
mong the Iewes, (do interpret thus
Donec Christus seu Messias veniat
&c. Vntill Christ or the Messias come
(which is the hope and expectation
of all Nations, as well Gentiles, as

Prophet of Christ's

what are Jewes,) the government shall not cease in the house or Tribe of Iuda. By which sentence of Scripture, and interpretation of the Jewes themselves, we come to learne, (besides the promise of the Messias,) two consequences in this matter, against the Jewes of latter times. First, that if their Messias must be the hope and expectation as well of the Gentiles as of the Jewes; then can hee not bee a temporall King to destroy the Gentiles, (as the latter Jewes would have it,) but a spirituall King to raigne over them, & to bring in subjection their spirituall enemies, for hee (I mean the flesh, the world, and the devill,) as all true Christians do beleue. Secondly, if the temporall kingdome of the house of Iuda, (whereof Christ must come,) shall cease and bee destroyed at the coming of Messias, as the Scripture avoucheth; howe then can the Jewes expect yet a temporall king for their Messias, as most fondly they do.

But to leave this controuersie with the later Rabbines, and to goe forward, in declaration of that which wee make in hande, that is, to shew howe Christ was fore-told and promised

Proofs of Christianity.

raised to the Iewes. It is to be noted, that after the death of Jacob mentioned, there is little recorded in Scripture of the doings of this people, during the space of four hundred yeeles, being the time of their bondage in Egypt: but yet the prediction of that Nation teacheth, as soone as they weere dilivered out of Egypt, and were in the way towards the Land of Promise, that there should be two Tribes of Choro, called Aser, Issachar, and Abiasphe, (of whome mention is made in the sixt Chapter of Esaias, and other places) made many songs and Psalmes in the prayer of expectation of the Messiah to come: and that the holy men of that time did solace themselves with songs of the same: and that King David likewise vnterwarde in the second part of his Psalmes, beginning from the fiftie and one, vnto the eyghty. These gathered the most part of these songs together, as they are yet to be seene in his Psalmes.

Moses Prophecy of Christ

BV.T. Moyles, who lynched with the party people, and governed them as a slave.

to be in the wilderness, had a cleere reuelation
from GOD of this Messias, in these
recorded words, I will raise vpp a Prophet
of this people from among their Brethe-
ren, even as my selfe: and I will put
my wordes in his mouth, and hee shall
speak vnto them all thinges which I
shall ordaine vnto him: and hee that
shall refuse to heare the wordes which
he shall speak vnto them in my name,
I will be reuenged vpon that man.
Which wordes, that they cannot be
understande of any other Prophet
that euer lyued after Moyses among
the Iewes, but onely of Christ, it
appeareth most manifestly & playn-
ly by the testimonie of the Holy-
Ghost, where he sayth, And there a-
monge not any other Prophet in Israell
Deut. 18.
Deut. 42.
I will raise vnto Moyses, &c.

Dauids prophecy of Christ.

After Moyses about foure hundred
yeeres, ensued Dauid, who for
that he was a Holy man, and the first
King of the house Iuda, out of
whose linage the Messias was to com-
e, the particulars of this mysterie, were
more abundantly and manifestly

Prooves of Christiarity.

Pfal, 88,
3, Reg. 7.

3. Reg, 5.
1. Cor, 12.

3. Reg, 12.

Pfal, 45.

revealed vnto him, then vnto any
ther. And first for assurance
Christ should be borne of that line
and lynage, these are the wordes
God vnto him; *I haue sworn to Da-
uid my seruant: I will prepare thy
from eternitie, and I will build
thy state to all generations.* What
words albeit the latter Iewes will ap-
ply it to King Salomon, that was
Dauids sonne, (and so in some sense
they may so be) for that King Sa-
lomon was a figure of Christ to con-
yet properly these wordes, *Thy
kingdome shall stand for euer, and
all eternitie,* which are so often re-
peated in this & other places of
Scripture cannot be verified in Sa-
lomon; whose earthly kingdome
rent and torne in pieces straight
ter his death by Ieroboam, and
long after, as it were distinguished
but they must needs be understood
of an eternall King, which should
come of Dauids seede, as manifest
these other wordes of GOD in
Psalms; *Thou art my Son, thou
haue I begotten thee, I will giue
thee, the Gentiles for thine inheri-
tance.* Which was neuer fulfilled
Salomon, nor in any other king.

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Prooſes of Chriſtianity.

ra king in Iury after him. And much
leſſe theſe words which follow ; Hee
ſhal endure with the Sun, and before
the Moone, from generation to ge-
neration. There ſhall riſe vp in his *pal 71,*
dayes peace, vntill the moone be ta-
ken away he ſhall raigne from Sea to
Sea, vnto the endes of the world : all
Kings ſhal adore him, and all nations
ſhall ſerue him : for that he ſhall deli-
uer the poore man that had no hel-
per : Hee ſhall ſaue their ſou'ies, and
deliuer them from vſury, and from
iniquity : all Tribes of the earth ſhall
bee bleſſed in him, and all Nations
ſhall magnifie him.

Theſe wordes of Chriſtes eternall
kingdome, & of his enduring to the
worlds end ; of his vniuerſall raigne
ouer Iewe and Gentile, of his ado-
ration by all Nations ; of his deliue-
ry of Soules fro bondage of iniquity,
and finally, of his making bleſſed all
Trybes of the earth ; cannot poſſi-
bly bee applyed to any temporall
king that euer was among the Iews,
or euer ſhal be vnto the worlds end,
but onely Chriſt.

Proofes of Christianity.

*Of Ieremies prophecies of
Christ.*

THis promise made vnto Dauid
for Christ is come of his seed
is repeated after his death, by many
Prophets, and confirmed by God
in Ieremy, where God vseth the
words. Behold, the dayes come
and I will rayse vp to Dauid a
seed, and he shall raigne a King,
and shall bee wise, and shall doe iudg-
ment and iustice vpon earth. And
his dayes shall Iuda be saued, and
rael shall dwell confidently, and
is the Name that men shall call him
OVR IYST GOD. All this
was spoken of Dauids seede, about
foure hundred yeres after Dauid was
buried.

Which prooueth manifestly, that
the former promises and speeches
were not made to King Dauid or
Salomon his sonne, or for any other
temporall King of Dauids line: but
for Christ who was called so particu-
larly, The Sonne and seed of Dauid:
for that Dauid was the last
King of the Trybe of Iuda, and
only was Christs Progenitor in the

Ier. 23. & 33.

Proofer of Christianity.

Self; but also did beare his type and figure in many other things.

*¶ Ezechiels prophecy
of Christ.*

F O R which cause likewise in the Prophet Ezechiell (who lived about the same time that Ieremie did) the Messias is called by the name of David himselfe; for thus **G O D** spake at that time vnto Ezechiell; I will saue my flocke, nor shall they be any longer left to the spoyle, &c. I will rayse ouer them, *One Pastour*, which shall feede them, my seruant David, he shall feede them, and hee shall be their Shepherd and Prince, & I will be their **G O D**, and will make with them a couenant of peace, &c.

*Ezech, 34.
Christ is called
David.*

In which words, not only we that are called Christians, but the latter Iewes also themselves doe confesse in their *Talmud*, that their Messias is called by the name of David, for that he shall descend of the seede of David; as by reason also it must of necessity be so, for that King David being dead foure hundred yeres before these wordes were spoken, (as hath beene noted) could not now

Prooſes of Chriſtianity.
come againe to ſcede Godapt
or gouerne them himſelfe.

*The prophecie of Eſay touching
Chriſt.*

ESay the Prophet, who liued
about a hundred yeares before
Iſaie and Ezechiell, had maruailous
fore-knowledge of the Meſſias,
his affayres, and deſcribeth him
particularly, beginning in this ma-
ner. In the latter dayes, the Hill
Gods houſe ſhall be prepared vpon
the top of Mountaine, and all
nations, (or Gentiles) ſhall flowe
vnto him. And many people ſhall ſay,
and let vs aſcend vnto the Hill of
the Lord, and he ſhall teach vs his wayes,
and we ſhall walke in his pathes,
he ſhall iudge Nations, &c. Which
very wordes are alſo repeated in
Michas the Prophet, and are applyed
there (as alſo here) vnto the Meſſias,
& can haue no other meaning, by the
iudgement of the Iewes & Hebrewes
themſelves. And Eſay doeth perſe-
cute the ſame matter afterwarde in
diuers Chapters. As for example in
the fourth, talking of the ſame Meſſias

B. 27, 2.

Mich, 4.

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Proofof Chriftianity.

fin, which before hee called the Hill
of Gods house, he addeth these words. *Isay, 4.*
In that day shall the issue of the Lord
be in magnificence and glory, and the
fruits of the earth in sublimitie and
exaltation, to all such as shall be saved
of Israell. In which wordes he calleth
the Melsias, both the issue of G O D
and the fruite of the earth, for that *Isay, 9.*
he should be both God & man, And
in the ninth Chapter he calleth him
by these termes, *Admirable, Counsell-
er, God, Strong, Father of the future
world, and Prince of peace.*

In the eleventh Chapter, he de-
scribeth him most wonderfully, in
these words; There shall go forth a
branch of the stock of Iesse. (which
Iesse was Davids Father,) and out of *Psal, 71.*
the roots of that braunch, there shall
mount vp a flower, and the Spirit of
the Lord shall rest vpon him, the spi-
rite of wisedoe & of vnderstanding,
the spirit of counsell & fortitude, the
spirit of wisedome and piety, he shall
not iudge according to the sight of
(fleshy) eyes, nor yet condemne ac-
cording to the hearing of (fleshy)
eares: but he shall iudge poore men
in iustice, and shall dispute in equiry
for the milde men of the earth. Hee

Proofes of Christianity.

Shall strike the earth with the rod of his mouth, and with the spirit of his lips shall he slay the wicked man. Iustice shall be the girdle of his loynes, and Faith shall bee the band of his reynes, &c.

Herherto are the wordes of the Prophet, wherein truly nothing can be more plain and euident, then that by the *Rodde or braunch of Iesse*, is meant the virgine Mary, who directly descended of the lineage of Iesse, & by the *Flower ascending from this braunch*, must needes be vnderstood Christ, that was borne of her, & had all those excellencies and priuiledges aboue other men, which Esay in this place assigneth vnto him.

Whose further graces yet, and speciall diuine properties, the same Prophet expresseth more particularly in the Chapters following. where hee saith: Hee shall for euer ouerbrow and destroy death: he shal open the eyes of the blind, and the eares of the deafe, he shall not cry nor cōtend, nor shal he accept the person of any man: but in trueth shall hee bring forth iudgement. He shall not be sorrowfull nor tribulent, &c.

And finally, in the forty and nine

Math, 1.
Luke, 3.
Acts, 13.
Rom, 15.

Chap.

Proofes of Christianity.

Chapter, he alledgeth the wordes of
God the Father vnto Christ, touch-
ing his Commisſion, in this ſort: It Eſay, 79.
is too little that thou be to me a ſer-
uant, to raiſe vp the Tribes of Iacob,
and to conuert vnto me the dregs of
Iſrael. Behold, I haue appointed thee
for a light vnto the Gentiles, that
thou be my ſaluation vnto the yuter-
moſt parts of the earth.

*¶ Daniels prophecy of
Chriſt.*

AND to conclude this matter,
without alleadging more Pro-
phesies for the ſame (which in truth
are infinite throughout the Byble)
Daniell that lived in the ende of the
Captiuitie of Babylon, a little before
Aggeus, Zacharias, and Malachias,
(who were the laſt Prophets that e-
uer flouriſhed among the Iewes, al-
moſt ſixe hundred yeeres before the
natiuitie of Chriſt;) this Daniell (I
lyy reporteth of himſelfe, that be-
ing in Babylon, and hauing faſted,
worne Sacke-cloth, and prayed long
vnto GOD, there came the Angell
Gabriell vnto him at the time of the
euening ſacrifice, and fore-told him,

Prooſes of Chriſtianity .

not onely of the deliuerance of the people of Iſraell from the captiuitie of Babylon out of hand, for that the ſeauen-ty yeares of their puniſhment fore told by Ieremy, were now expired, but alſo hee told him further, that the time of the vniuerſall deliuerance of man-kinde, from the bondage and captiuitie of ſinne, was now ſhortned, and that after ſeuentie Hebdomades (which as ſhall bee ſhewed after, made vp the iuſt time that paſſed from the rebuilding of the Temple of Ieruſalem after their deliuerance from Babylon, vnto the byrth of Chriſt,) there ſhoulde bee borne the Sauour of the world, and bee put to death for the redemption of mankind.

Daniel, 9.

The Angels wordes are theſe; I am come to ſhewe thee (O Daniell) for that thou art a man of good deſires. And therefore doe thou marke my ſpeech. and vnderſtand this viſion. The ſeauen-ty Hebdomades are ſhortned vpon the people, and vpon the holy Citty: to the end preuention may bee conſumed, and ſin receiue an end, to the end iniquity may be blotted out, and eternall iuſtice brought in her place : and to the end

viſion

Proofes of Christianity:

visions and prophecies may bee fulfilled, and the Saint of Saints annointed Know thou therefore and mark, that from the end of the speech, for rebuilding of Ierusalem vnto Christ the Captaine, there shall be Hebdomades seauen, and Hebdomades sixty two, & after sixty two Hebdomades, Christ shall be put to death, and the people which shall deny him, shall not be his people.

I might passe on further to other Prophets, and make no ende, I would alledge what might bee said in this behalfe; for that the whole Scrypture runneth all to this one poynte: to fore-tell and manifest Christ, by signes, figures, parables, and prophecies: and for this cause was it principally written. But that which is already spoken, shall bee sufficient for our first consideration, whereby is scene, that among the Iewes from age to age. Christ was prophesied and fore-tolde, together with the eternitie of his kingdome that should be spirituall.

The

Proofer of Christianity.

The second Consideration.

That Christ
should be both
God and man.

NOWe followeth there a second consideration of the qualitie of Christes person, of no lesse importance then the former, and wherein the latter Iewes doe more dyscent from vs: & that is, of the God-head of the Messias promised. I say the latter Iewes or Rabbines, are different heerein from vs, as also they are in many other poyntes and articles, wherein their auncestours (that were no Christians) did fully agree. Euen as all Heretiques are woont to doe, that first brake in one poynte, and the in another, from the true Catholique faith of Christ, to follow mens traditions; and so doe run on from one to one, making themselues in all thinges as dislike as they can, for hatred of that vnity, where vnto their pride will not suffer them to returne. So is it in the generation of thys reprobate people, who first agreed with vs in all, or most poynts, touching Christ to come, and denyed onely the fulfilling or application thereof in Iesus our Sauour, but as
forward

Proofes of Christianity.

terward, their vngracious of-spring,
beeing not able to stand in that issue
against vs, deuised a newe plea, and
betook themselves to a fa're higher
degree of impietie, affirming that
wee attribute many thinges vnto Ie-
sus, that were not fore-tolde of the
Messias to come; and among other
that he should bee God, and the Son
of God, and the second person in
Trinity, &c.

But herein no d'stubt these ob-
stinate and gracelesse men, doe shew
themselves both ignorant of their
owne Scriptures, & disagreeing from
the wrytings of their owne fore-fa-
thers. For as for Scriptures, it is eu-
ident by all or most of the Prophets,
alleged before, that Christ (or the
Messias must be God) and the Son
of God; indued with mans nature,
that is, both God and man. So in
Genesis, where he is called *the seede* Genes, 3.
of the Woman, it is apparant that hee
shall be man; and in the same place,
when he is promised to *crush the Do-*
uill and to breake his heade: who can
doe this but onely God? Likewise
when he is called *German Iehoua*, the
seede of our Lorde God, Ieremy, 4.
his *God-head* is signified, as is his *man-head*
also

Proofer of Christianity.

Esay, 9.
Psal, 109.

Iehosua in He-
brew,

also, when in the same place hee is
named *the fruite of the Earth*. Who
can interpret these speeches; That
his kingdome shal be everlasting. That
he shal endure vntil the moone bee ta-
ken away, and after. That, God he-
gats him before *Lucifer was created*.
That, *no man can tel or account his*
generation. That, *al Nations, and*
Angels must adore him. That, *hee*
must sit at the right hand of G O D.
And many other such speeches pro-
nounced directly and expressly of the
Messias; who (I say) can vnderstand
or interpret them, but of God, see-
ing that in man they cannot be veri-
fied; And as for the last of these tes-
timonies, concerning Christs sitting
at his Fathers right hand: three of
our Euangelists doe report, that Ie-
sus did blanke many of the learned-
est Pharises, with alleadging onely
these wordes of Dauid. *The * Lorde*
sayde to my Lord, sit at my right hand
vntil I put thyne enimies as thy foote
stoole. For (sayd Iesus) if Christ be
Dauids Sonne, howe did Dauid call
him his Lorde; signifying heereby,
that albeit the Messias was to be Da-
uids Sonne, according to his man-
head; yet was he to be Dauids Lord
accor-

Prophet of Christianity.

according to his God-head. And so doe both Rabbi Ionathas, and the publique Commentaries of the Hebrewes interpret this place.

Michas is plaine, *And thou Beth-lehem, out of thee shall procede a Ruler in Israel, and his going forth is from the beginning, and from the dayes of eternitie.* This cannot be vnderstood of any mortall man, that cuer was or shall be. But yet Esay goeth further when he saith; A little child is born unto vs, and a young Sonne is given unto vs, and his principallitie is upon his owne shoulder, and his name shall be GOD, the Father of the future world (* or of eternitie :) the prince of peace, &c.

Esay, 7.

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It is so in the
Hebrew.

In which words, we see that Christ is called GOD. But if the Iewe doe enill heete, and say, that *El* or *Elo-* be the Hebrew wordes, which wee interpret God in this place, may sometime bee applied to a creature, as in Exodus, once *El* signifyeth an Angell; and *Elohim* at other times, is applied to Iudges: the mark this discourse of Dauid touching the Messiah, to whome hee saith; Thou art beautifull in form about the childre of men: grace is spred in thy lips, and there

Proofes of Christianity.

therefore hath God blessed thee for ever, &c. Thy fear O God is for ever and ever: the rod or Scepter of thy Kingdome, is the rod of direction, thou hast loved iustice, & hated iniquity, therefore God, thy God hath annointed thee with the oyle of ioy above thy partners. Here the Messiah is called God, twice by the same word *Elohim*, as God his Father is: & therefore as the worde signifieth twice God in the one, so must it also in the other.

The third
proofe,

But to remoove all ground of this refuge touching *El* or *Elohim*, that are names of GOD, which may be communicated sometimes, and vpon some occasions to Creatures: most apparant it is, that the name *Iehoua*, which is called *Tetragrammaton*, and which is so peculiar to GOD alone, as neuer it may be communicated to any other, this name (I say) which is of such reverence among the Iewes, as they dare not pronounce it, but in place thereof doe reade *Adonai*, that signifieth Lord, is euery where almost in scripture attributed vnto Christ, namely where the Latine Interpreter hath translated Lord: as for example, in

Proofes of Christianity.

two others places of Ieremie, after
a long description of the Messias,
which before I haue recited, he con-
cludeth thus; *Hec est uox quod* Ierem, 23.
prophetauit eum, Iehoua iustus noster. Ierem, 33.
This is the name which they shall
call, Our iust *Iehoua*, as the He-
brew hath worde for worde, *Iehoua*
our Iustice. And so doe the Auncient
Hebrew expositors confesse vpon
this place of Ieremie, namely,
rabbi Abba, who asketh the que-
stion what Messias shall bee called?
And then bee answereth out of this
place, *Hee shall be called the eter-
nall Iehoua*; The like doth Midrasch
gather upon the first verse of the 20.
Psalme. And Rabbi Moses, Hadar-
sa, expounding a place of the Pro-
phet Sophony, Chapter, 3. verse. 9.
concludeth thus; *In this place Iehoua* Gen, 41.
signifieth nothing else but the Mes-
sias.

Whereby appeareth, that as well
in scripture, as also in the opinion of
old Hebrew expositors, the Messias,
was to bee true God and man. And
I might alledge many other Testi-
monies of Auncient Rabbines, if it
were not too long: especially, if I
would enter among the kinde of ex-
positors,

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positors, whome they call Cabalists, (who are more auncient, and lesse brutish then are the other sort which are termed Thalinudists,) shoulde finde many cleere and manifest declarations against the Iewes doctrine and errour of latter times. And among other, (for example onely of Cabalistical expositions) I refer the Reader to the discourse of Rabbi Hacadosch (which in Hebrue signifieth the holy Rabbine, & lived not long after Christ) vppon the wordes of Ieremy before recited; in which for that he findeth the Messias to be called *Iehoua*, which worde in the Hebrue is compounded of the three Letters, *Jod*, *Vau*, and *He*, twise repeated; this Doctour maketh this discourse by arte Cabalist, in this manner.

Even as (sayth hee) the Letter *He* in *Iehoua*, is compounded of two other Letters, named *Daleth* and *Vau* (as appeareth by their forme) so shall the Messias, (that is signified by this word *Iehoua*,) bee made of two natures, the one diuine, and the other humane. And as in *Iehoua*, there is twise *Pe*, and consequently two *Daleths*, and two *Vaus* contained there-

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So are there two birthes, filiati-
on, or child-hoodes in Messias, the
one, whereby hee shall be the sonne
of God, and the other, whereby hee
shall be the sonne of a Virgin, which
they call the *Propheteesse*. And as
in *Ishmael*, the Letter *H* is twice put,
and yet both *H*'s doe make in effect
but one Letter; so in Messias there
shall be two distinct natures, and yet
shall they make but one Christ.

Esay, 8.

Thus playeth this Cabalist vpon
the Letters of *Ishmael*, (according to
the manner of their diuinitie,) and
draweth great mysteries (as yee see)
from Letters endes. In which kinde
of reasoning, albeit we put no ground
of strength at all; yet is it sufficient
to shew, that among the elder Iews,
it was a knowne and confessed doc-
trine, that Christ shoulde bee both
God and man, and haue two natures
coniointed distinctly in one person,
which is the same that we Christians
doe affirme.

Nay, I will adde further, (and this
is greatly to bee obserued,) that the
selfe same auncient Iewes, (as some
also of the latter) do hold, and proue
by Scripture, that Christ shall be, (for
alwayes they speak of the Messias to
come

*The fourth
proofe.*

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Genes. 49.

Esay. 49.

Psalms. 49.

Psalms. 2.

come) the very sonne of God, *Verbum Dei incarnatum*, & the worke of God incarnate, or made fleshe. And for the first, that shall bee the sonne of God, they prooue it out of diuers places alledged by me before, as for example, out of Genesis, where the Latine test hath, *The Scepter of Iuda shall not bee taken away*, untill he come that is to be sent. The Hebrue hath, untill Silo come, which Silo, Rabbi Kimhi proneth by a long discourse, to signifie so much as *Filius eius*, his Sonne, that is, the sonne of God. The same they prooue by the place of Esay, where the Mesiast is called *Germen Iehoua* the seede or sonne of Iehoua. Which the Chaldie Paraphrase termeth, *the Mesias of Iehoua*. They prooue the same also out of diuers Psalmes, where Christ is called plainly the sonne of God, as where it is sayd; He shall say vnto mee, thou art my Father, &c. I will put myne eldest sonne, more higher then all the kinges of the earth, &c. Iehoua saide vnto mee, thou art my son, this day haue I begotten thee. Kisse the * sonne ye Kings and Iudges of the earth, and happy are they that place their hope in him. Which last

wordes

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which can no way be understood of
the force of any man, for that it is
written *Cursed is the man, that put-
teth his trust in man.* Wherefore Rab-
bi Jonathan Rabbi Selernoth, Aben
Ezar, and others, doe conclude by
these & other places which they al-
ledge, that the Messiah must bee the
very son of God.

Lev. 24.

And for the second point, they
prove further, affirming this Son
to bee *Verbum Patris*, the worde of
God the Father. Which the foresaid
Jonathan in his Chaldy Paraphrase,
doth expresse in many translations;
as for example; where Esay sayth *Is-
rael shall be saved in Iehoua with eter-
nal salvation* (which *Iehoua* signifi-
eth Christ, as all men doe confesse)

Jonathan * turneth it thus; *Israel
shall be saved by Gods worde.* So a-
gaine, where God sayth by Hosea, I
will save the house of Iuda by *Iehoua*
they God, (which is by Christ) Io-
nathan translateth it thus: I will save
Iuda by the worde of their GOD.

Hosea, 1.

In like manner, where David wry-
teth *Iehoua* said to my Lord, sitte at
my right hands, &c. Jonathan ex-
presseth it thus; *Iehoua sayde unto
his worde, sitte at my right hands.* So

Psal, 110.

Rabbi

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Rabbi Isaac Arama, wryting vpon Genesis expoundeth this verse of the Psalme; *Hee sent his word, and healed them, &c.* to bee meant of Messiah, that shall be Gods word. And Rabbi Simeon, the chiefe of all the Cabalists vpon these words of Iob, *I shall see God in my flesh*, gathereth, that the word of God shal take flesh in a womans wombe. So that this doctrine was nothing strange among the ancient Rabbins.

For further confirmation whereof, (seeing the matter is of so great importance) consider what is recorded in a treatise called Zohar, of high authority among the Iewes, where Rabbi Simeon that was last before alledged, cyteth a place out of olde Rabbi Ilda vpon these wordes, in Deuteronomie, *Iehoua our Lord, is one*

Iehoua, which wordes, the sayd ancient Rabbi Ilda interpreteth in this manner; by the first *Iehoua* in this sentence, (beeing the incommutable name of God,) is signified, sayth hee, GOD the Father, Prince of all things. By the next words *our Lord*, is signified GOD the sonne, that is fountaine of all Sciences. And by the second *Iehoua*, in the same sen-

Dent, 6.

The blessed
Trinity proo-
ued by an an-
cient Rabbin.

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is signified GOD the Holie-
Ghost, proceeding of them both. To
all which there is added the worde
(One) to signifie that these three are
inuisible. But this secrete shall not
be reuealed vntill the comming of
Meisias. Hetherto are the words of
Rabbi Ibda, reported in Zoar by
Rabbi Ibda, where also the sayde
Rabba Simeon interpreteth these
words of Esay, *Holy, Holy, Holy, Lord
God of Saboath*, in this manner. Esay
by repeating three times Holy, sayth
he, doth as much, as if hee had sayde,
Holy Father Holy Sonne, and Holy
Spirit: which three Holies, do make
but one only Lord God of Saboth.

Finally, I will conclude this Con-
troversie betwene the latter Iewes
and vs, with the authoritie of lear-
ned Philo, who liued in the very
same time with Christ, and was sent
Embassadour twise to Rome, in the
behalfe of his Nation in Alexandria;
that is first in the 15. yeere of Tybe-
rius the Emperour, which was three
yeres before Christes passion, and
the very same yeare wherein hee was
baptized by S. Iohn: and the second
time about eight yeres after, to wit,
in the first yeare of the raigne of Ca-

The sixt proof

K

ligula

Prooſes of Chriſtianity.

ligula. This man, that was the learnedest that euer wrote among the Iewes (after the writers of holy ſcriptures ceaſed) made a ſpeciall Booke of the baniſhment of his Countrey-men, where hee hath this diſcoure enſuing.

*Philo lib.
de exulibus.*

What time may be appoynted, (ſaith he) for the returne home of a baniſhed Iewe, it is harde to determine. For by tradition we haue, that we muſt expect the death of an high Prieſt. But of thoſe ſome die quickly; and ſome live longer. But I am of opinion, that this high Prieſt ſhall bee the very word of G O D, which ſhall be voyde of all ſinne, both voluntary and inuoluntary: whoſe Father ſhal be God, and this word ſhal be that Fathers wiſedome, by which all things in the World were created. His head ſhal be annointed with Oyle, and his Kingdome ſhall flouriſh and ſhine for euer.

This wrote Philo at that time, whē he little imagined, that the ſame high Prieſt, whom hee ſo much expected, and the ſame word of God, whoſe Kingdome he deſcribeth, was now already come into the World. And this ſhall ſuffice for our ſecond

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consideration what manner of Mes-
siah the Jewes did expect.

The third consideration.

NOW in the third place cometh
to be considered, what authori-
ty and power the Messiah should haue
at his appearance vpon earth, and
whether he should change & abro-
gate the Lawe of Moyses, or no?
Wherein there is no lesse controuer-
sie between vs and the latter Jewes,
then in the former point of his divi-
nity. For we hold with Saint Paule,
that the Lawe of Moyses was giuen
unto the Jewes but for a time, to con-
tinue the people withall, & by the
outward signes & ceremonies which
it had, (whereof the most part, of all
figured Christ to come,) to be-
come their Schoole-Master and leader to
the time of Fayth, wherein it should
be abrogated, and a farre more per-
fect law let downe by Christ in place
thereof.

This we proue first, for that the
Lawe of Moyses was an imperfect
law, bringing nothing to perfecti-
on, as S. Paule well noteth? It was

Gal. 3, & 4,
Heb. 7.

1. Cor. 10.

Proffes of Christianity.

as S. Peeter saith, a burdensome law, which the Iewes themselves were not able to beare, for the multitude of Ceremonies therein containd. It was a carnall and seruile Lawe, consisting most in the externall. It was a Lawe of terror and feare, more then of loue and liberty of the Spirits. It was a Lawe (as I sayde before,) of signes & figures for things to come, & consequently to cease, when those things which is prefigured should come to bee present. It was a Lawe, peculiar & proper to the Iewes onely, without respect of all the rest of the world: and the exercise thereof, was allowed onely in the Countrey of Iury; and that which is more, it was not permitted but in one place onely of that Countrey, that is, in Ierusalem, whether euery man was bound to repaire three times a yeare, to wit, at the Pasqua, at the Pentecost, and at the feast of Tabernacles: & in that place alone to make their sacrifices, and in no other country or place besides.

Now then reasoneth the learned Diuine, if this Lawe of Moses were for the Iewes and Iurie onely, howe coulde it serue for the time of the

Messias

Deut. 15.
Deut. 13.

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Messias, who was to be King as well of the Gentiles as of the Jewes; and rule all the people in the world, that should beleue in him vnder one Law. If the exercise of this Law were allowable onely, and lawfull in Ierusalem, howe could it possibly be fulfilled by Christians, that are dispersed ouer all the world? as for example, howe could they repayre to Ierusalem thrice euery yeere? Howe should euery Woman that should dwell in England or India repayre to Ierusalem for her purification after euery child-birth, as by the Law of Moyses she was commanded?

*Psal. 1, 28.
Ezra, 2, 11,*

*Numb. 8,
Exod. 13.*

Most euident it is then, which wee sayde before, that this Lawe was giuen but to endure for a time. And to vse S. Pauls owne words it was but *introductio melioris spei*, an introduction to a better hope. It was but an entertainment to that people (which by their beeing among the Egyptians, were prone to Idolatry) vntill Christ should come and ordeine a perfect Lawe. That is, a Lawe of Spirit & internall affection: a Lawe of loue and liberty: a Lawe that should be common to all men, seruice for all Countries, times, places.

Heb. 7.

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and persons : a Lawe that should be written in the bowels of our hearts : a lawe that should be tollerable, easie, sweete, plaine, light, brieft, and flexible, as well to the pore as to the rich, a Lawe (to conclude) that should consist in charity.

Deut. 18.

Thus signified Moyses, when hee sayde to his people, after hee had deliuered the former Law vnto them : *The Lord shall raise vnto you a prophet of your owne Nation, and from among your owne Bretheren, as my selfe, him shall you heare. As though he had said, you shall heare me vntill he come, that must be a Law-giuer as my selfe, & yet of a more perfect Law, & therefore more to be heard and obeyed. And then hee addeth, whosoener shall refuse to heare the wordes of this prophet, I my selfe will reuenge it saith the Lord God. Which wordes cannot be verified in any other Prophet after Moses vntill Christ, for that of those Prophets the Scripture saith, There arose no prophet like vnto Moses in Israel.*

Deut. 44.

Which is to bee vnderstood, that they had no authority to bee Law-makers, as Moses had, but were all bounde to the obseruation of that Lawe

Proeses of Christianity.

Law onely which Moyses left vntill
Christ came, whom Moses here cal-
leth *a prophet as himselfe*. That is, a
Law-maker, and exhorterth all men
to heare and obey him.

This yet is made more plaine by
the Prophecy of Esay, who saye, b, *Esay, 1.*

*Out of Syon shall come a Law, and the
word of God out of Ierusalem, which
cannot be vnderstood of Moses law
that had bene published eight hun-
dred yeares before this was spoken,
and that from the mount Sinai, and
not from Sion. But Christes Lawe
began from Sion and Ierusalem and
from thence was spreadde into all the
world Which the same Esay fore-
saw, when talking of the comming
of the Messias, he sayth : In that day
there shall be an Altar to God, in the
midst of the land of Egypt. And the* *Esay 19.*

*Tide of the Lord at the end thereof,
etc. And God shal be knowne to the
Egyptians at that day, and they shall
honor him with sacrifices & oblati-
ons. Which words could not be ve-
rified in the Law of Moses, for that
by that Lawe, the Egyptians could
have neyther Altar nor sacrifice, but
at Christes comming it was fulfilled
when the Egyptians were made Chri-*

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Itians, and enjoyed both the Altars and Sacrifices that Christians do vs.

Mala, 1.

The same thing was fore tolde by GOD in Malachie, where he sayth to the Iewes, and of the Iewish Sacrifices. *I haue no pleasure in you, neyther will I receiue Oblations of your hands. For that from the rising of the Sun, vnto the going downe thereof, my name is great among the Gentiles, and they doe sacrifice vnto mee euery where, and doe offer vnto my name a pure Oblation, sayth the Lord God of Hostes.* In which words we see first, a reprobation of the Iewish sacrifice, & consequently of the law of Moses which dependeth principally of that Sacrifice. Secondly, wee see, that among the Gentiles, there should be a pure manner of Sacrifice, more gratefull vnto God then the other was, and such, as might bee performed in euery place of the world, and not to be tyed to one place onelie, as the Moysaicall Lawe, and sacrifice was. And Finally, I will conclude thys whole matter, with the expresse words of God himselfe, concerning the Ceremonies and precepts of the olde Lawe, *Dedi eis precepta non domus, & iudicia in quibus non uiuent.*

Ezech, 20.

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I giue vnto them precepts that were not good, and iudgement wherein they should not liue. That is, they were not good to continue perpetually, nor shall they liue in them for ever, but vntill the time by mee appointed; of which time he determineth more particularly by *Jeremy the Prophet*, in these wordes, Behold, the dayes shall come, and I wil make a new *Covenant or Testimony* with the house of *Israel and Iuda*; not according to that *covenant* which I made with your *Fathers*, when I brought them forth of the *Land of Egypt*. Where you see, that at the coming of *Christ* into this world, (for of him and his birth, hee talketh at large in this chapter) there shall be a *New-Testament*, containing a different Law from that of the *Old Testament*, which was giue to the *Iewes* at their going forth of *Egypt*.

Thus much then hitherto hath beene shewed, that *Christ* in all ages was foretold and promised; that he should be *God*, and that his authority should bee to change the Lawe of *Moyse*, that was giuen but for a time, and to establish a new Lawe and *Covenant*, and a newe Testa-

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ment of his own, that should endure
and continue for euer.

The fourth Consideration

AND albeit these things be very
wonderfull, and sufficient to e-
stablish any mans beleefe in the
world, when he shall see them fulfilled,
(which shall bee the argument
of the second Section,) yet resteth
not the Scripture heere, but passeth
further, and fore-telleth euery parti-
cular acte, accident and circum-
staunce that shall fall out of impor-
tance about the Malsias at his com-
ming, incarnation, birth, life, death,
and resurrection As for example, at
what particuler time and season hee
should appeare, *Gene. 49. verse, 20.*
That hee should be borne of a Vir-
gine *Esay, 7. ver. 14.* That the place
of his birth should be the towne of
Bethleem, *Michens, 5. v. 1.* That at
his birth, all the Infantes round a-
bout Bethleem should bee slaine for
his sake. *Jeremy, 31 ver. 15.* That the
Kings of the East should come and
adore him, and offer gold and other
gifts vnto him. *Psal, 71, v. 10.* That
he

Math, 1.

Luke, 2.

Math. 2.

Matia, 2.

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he should bee presented by his Mother in the Temple of Ierusalem,

Matth, 3, ver 1 That he should flee *Luka, 2,*

into Egypt, and be recalled thence a-

gaine, *Osee, 11, ver, 2. Esay, 9, v. 1,*

That Iohn Baptist should go before

him, and cry in the Desart, *Esay, 40,*

ver, 3; Malu, 3, verse, 1.

After this, that he should beginne

his owne preaching with all humili-

ty, quietnesse, and clemency of spi-

rit. *Esay, 14, ver, 2* That he should

doe strange Miracles, and heale all

diseases. *Esay, 27, ver, 8, & 35, ver,*

Matth, 5, & 8.

5, & 61, v. 1. That hee should dye

for all the finnes of the vworld. *Esay,*

39, Dan, 9. That he should bee be-

trayed by his owne Disciple, *Psalme,*

40, ver, 10. and 54, ver, 14. and 108,

verse 7 That he should be solde for

thirty peeces of Silver. *Zach, 11, ver,*

12. That with those thirty peeces,

there should be bought afterward a

Field of porsheards, *Ierem 30.* That

he should ride into Ierusalem vpon

an Ass before his passion, *Zach 9,*

ver, 9. That the Iewes should beate

and buffet his face, and desite the

smew with spetting vpon him. *Esay,*

50, ver, 6. That they should whip,

and scare his body before they

put

Math, 5,

Math, 5, & 8.

Marke, 8,

Math, 27,

Math, 16,

and 27.

Math, 21, 7.

Math, 16, 67.

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- Luke 22. put him to death. *Esay 52, ver. 2. Psal 37, verse 18.* That they shoulde put him to death among theeves, & malefactors. *Esay 52, ver. 1.* That they should giue him Vineger to drinke, deuise his apparrell, and cast lots for his vpper garment. *Psal. 68, ver. 22, and 21, verse 19.* That he should rise again from death the third day. *Psal. 15, verse 19, Osea 6, verse 3.* That he should ascend to heauen, and sitte at the right hand of God his Father, for euer. *Psal 67, verse 19, and 10, 9, verse 1.*
- Math. 27.
- Math, 28.
- Luke 24.
- Acts 7.

All these particularities, and a number moe, were reuealed in scripture touching the Messias, some foure thousande yeares, some two thousand, and some one thousand, and the last of all, aboue foure hundred yeares before Christ was borne. Which if we lay together, & do consider withall, how exactly they were fulfilled afterwarde, in the person of Christ, as in the next Section shall be declared, if we adde also to this, that we haue receiued these Prophecies and predictions from a Nation that most of all other dooth hate vs, and that the same are to be seene and read in their Bybles, euen worde for word,

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word as they are in ours; if you hold in memory also, what inuincible proofes are alledged before in the second Chapter, for the infallible truth and certainty of those Hebrue Scriptures: you shall finde, that hardly any thing can be imagined for manifestation of a truth before it come to passe, which God hath not observed in fore-shewing the Messias.

The first Consideration.

ANd all these considerations are touching the *Jewes*. There remaineth somewhat to bee sayde of the *Gentiles*; who albeit they were to receiue their principal knowledge in this affayre from the Iewish Nation, to whom the Messias was first and principally promised, and from whom the *Gentiles* had to respect, both their Sauour and hys Apostles, as also the Scriptures for testimony and witnesse of them both, and finally, all their certaine knowledge, and sounde vnderstanding in the misteries of Christ: yet had they also among themselves, some kind of notice and fore-warning in this matter

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matter which being ioined with that which I haue set down before of the Iewes, and examined at the light of Gods diuine prophecies before alledged, it will make very much for confirmation of our Christian verity. And therefore this last consideration, shall bee of the fore-knowledge of Gentiles in this behalfe.

Chap. 3.

For better vnderstanding whereof, it is to be noted, that besides al knowledge of the Messias, that diuers Gentiles might haue by the Hebrue scriptures, which (as * I haue shewed before) were in the Greeke Language, diuers ages before Christ was borne, or by the instruction or conuersation of the Iewes, with whome many Pagans did liue familiarly; there remained three wayes peculiar to the Gentiles, wherby they receiued some vnderstanding and fore-warning of this great mistery. The first was, by Tradition and writing of theyr Ancestors. The second by prophecies of their owne. The third, by admonishment of their Idols and Oracles, especially when the time of Christs appearance drew neere.

And for the first way it is euident, that as the Iewes receyued diuers things

Proofer of Christianity.

things by succession from their forefathers, and they againe from Moses and Moses from the Patriarches, Iacob, Isaac, and Abraham, (who was the first man from whom that whole Nation proceeded, and in whome they were distinguished from all other people in this worlde:) so had the Gentiles and other nations, their succession also of Doctrine, and monuments, euen from the beginning, albeit the lower they went, the more corrupt they were, and more obscured in Diuine knowledge, by theyr exercise in Idolatry. So wee know, that the Romaines had their learning from the Græcians, the Græcians from the Egyptians, and the Egyptians from the Chaldeans, who were the first people that receiued instruction in diuine matters from Adam, Methusalem, Noah, and others of those first ancient Fathers.

Now then it is to bee considered, *Euseb. in Chron.* that by consent of Wryters, there were three famous men that lyued together in those auncient times, to witte, Abraham, who descending from Heber (was the Father and beginner of the Iewes or Hebrues,) and with him Iob, and one Zoroastres,

Prooſes of Chriſtianity.

ſires, that were not of that Linage of Heber, but as wee call them for diſtinction ſake, eyther Heathens or Gentiles, albeit that difference was not then in v.c. And of Iob, wee know by the reſtimony of his booke, that he was a moſt holy and vertuous man. Of Zoroaſtres, wee know onely, that hee was greatly learned, and left teſtimonies thereof vnto his poſterity.

This Zoroaſtres living in Abrahams time, might (by account of Scripture) ſee or ſpeake with Noe. For Abraham was borne threſcore yeares before Noah deceaſed. And Noe was borne about ſiue hundreded yeares before Methuſalẽ di:d, which Methuſalem had liued two hundred and forty yeares with our firſt Father Adam, and had enioyed conuerſation both with God & Angels. And thereby (no doubt) could tell manie high and ſecret miſteries, eſpecially touching Chriſt, in whome all his hope for redemption of his poſterity did conſiſt. Which myſtery and hidden knowledge, it is not vnlike, but that Abraham, Iob, Zoroaſtres, and others, who liued at that time with them, might receiue at the
thirde

Proofes of Christianity.

And hand, by Noe and his children, I meane * Sem, Cham, and Iaphet, who had liued before the flood, and had seene Methu'alem, which Methusalem liued (as I said before,) so many yeares with Adam.

The Iewes haue a tradition that Abraham leued Sem 15. yeares in Chalda.

Here hence it is, that in the writings of Zoroastres, which are extant or recorded by other Authours in his name, there be found very plaine speeches of the son of God, whome hee calleth, *Secundem mentem*, the second mind. And much more is to be seene in the writings of Hermes Trismegistus, (who liued after in Egypt, and receiued his learning from this Zoroastres :) that these Iyrst Heaithen Philosophers had manifest vnderstanding of this second person in Trinity, whome Hermes calleth, *The first begotten Sonne of GOD*: his euely Sonne : his eternall, immutable, and incorruptible Sonne : whose sacred Name is ineffable, those are his wordes. And after him againe among the Græcians, were Orpheus, Aeliodus and others, that vttered the like speeches of the Son of God: as also the Platonists, whose wordes and sentences were too long to repeat in this place, But hee that will

see

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see them gathered together at large, let him reade either Origen agayn Cellus the Heathen, or else S. Cyrill in his first Booke against Iulian the Apostata. And thys shall suffice for this first way, whereby the Gentiles had vnderstanding of Christ.

For the second thing which I mentioned, is to be vnderstroode, that among the Gentiles there were certaine Prophetesses, or women Propheta, called *Sybilla*, which in the Greeke tongue (as Lactantius gathereth) may signifie so much, as cyther *Counsellors to GOD*, or *Reuealers of Gods counsaile*. And these women being endued (as it seemeth) with a certaine spyrit of prophecye, did utter fro time to time, (though in such termes as most Gentiles vnderstood them not) most wonderfull particularities of Christ to come, agreeing (as it were) wholly with the prophes of Israell, or rather setting downe many things in more plaine and euident speech then did the other; the one of them beginning her Greeke meeter in these very wordes, *Know thy God, which is the sonne of GOD.* &c. Another of them maketh a whole discourse of Christ in Greeke

verses,

Of the Sybels.

Proofer of Christian ty.

verses called *Acrostichi*, for that the beginning of euery verse, is by some Letter appointed in order soorth of some one sentence that runneth thorough the whole. As for example, the sentence that passed through the beginning of these Verses which now wee talke of was this * *Iesus, Christ, Sonne of God, Saviour, Crosse*. And there were so many Verses in the whole discourse, as there are Letters in this sentence. The totall argument being, of the incarnation, life, death, glory, and iudgement of the son of God. And the last two verses of all the matter, are thus. *Hee that hath bene here described, by our Acrostick verses: is an immortal Saviour, and a King that must suffer for our sinnes.*

And for that these prophecies of the Sybils, are of maruailous importance to confirme the verity of our Christian Religion, and are alledged often for that purpose, by the most graue and learned Fathers of the Primitive Church: as for example, by Iustinus the Martyr, in his Apologie for Christians; by Origen against Gelsus; by Arnobius and his Scholler Lactantius against the Gentiles; by S. Cyrill, against Iulian the Apostata:

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stata : As Saynt Augustine in hy
Bopk *De Civitate Dei* : By Eusebi-
us, and Constantine the Emperour
and other ; I will say some-what in
this place , for the authoritie and
credite of these verses, least any man
perhaps might imagine, (as some
Gentiles in olde time woulde seeme
to doe) that they were deuised and
invented by Christians . And the
most of my proofes shall bee out of
a learned * Oration, written in La-
tine by the fore-saide Emperour, to
a Counsaile of Prelates in his dayes:
wherein hee indeuoureth to shewe,
the vndoubted authority of these Si-
byl prophecies, which he esteemed
so much (after diligent search made
for their credite and sincerity) as they
seeme to haue beene a great cause
of his constant zeale and fauour in
Christianity.

See this Orati-
on in Euseb. lib,
4, cap, 3 a, de
vita Const, at
the end,

*The first proofe, for credite of
the Sibyles verses.*

First then hee sheweth, that these
predictions of the Sibyls, could
not be deuised or fayned by Christi-
ans, or made after the time of Chri-
stes nativity, for that Marcus Varro,

Prooves of Christianity.

A most learned Romaine, who lived almost a hundred yeares before Christ, maketh mention at large of the Sibyls, (who in number he saith were tenne) and of their writings, Countries and ages, as also of the writers and Authours, that before his time had left memory of them. And both hee and Fenestella, (an other Heathen) doe affirme, that the writings of these Sibyls, were gathered by the Romaines from all partes of the Worlde (where they might bee heard of,) and laid vp with diligence and great reuerence in the Capitole, vnder the charge and custody of the High Priest & other Officers, in such sorte, as no man might see or reade them, but only certaine Magistrates called the *Fisines*, and much lesse might any man come to falsifie or corrupt them,

The second proove.

SEcondly he sheweth, that *Sibilla Erithrea*, who made the four mer Acrostike verses of Christ testifieth of her selfe, that she liued about sixe hundred yeares after the floode of Noe, and her Country-man Apollidorus,

*Iust. lib. x.
cap. 6*

Cicero.

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dorus Erithæus, and Varro doo report, that she lived before the wars of Troy, and prophecied unto the Græcians that went to that war, that Troy should be destroyed. Which was more then a thou and years before Christ was borne.

Cicero also, that was slaine about forty yeeres before Christes nativity, translated into latine, the former Acrostike verses, as Constantine affirmeth, which Translation was to be seene in his workes, when Constantine wrote this Oration; so that by no meanes they could be deuised or brought in by Christians.

The third prooffe.

THirdly, he sheweth, that the same Cicero, in diuers places of his workes, besides the mention of these Acrostike Verses, insinuateth also another prophesie of Sibilla, touching a king that should rule over all the worlde, wherewith himselfe and the Romaines were greatly troubled: and therefore in one place after a long inuective against his enemy Anthony, that would seeme to giue credite to that Prophecy, or to

that

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that as Cicero doth vrge against him
would haue had the same fulfilled in
Julius Caesar, hee concludeth thus:
*Let vs deal with the Prelats of our re-
ligion, to alledge any one thing rather
out of the booke Sybilla, then a King,
whom neither the Gods nor yet men, can
suffer better after to be in Rome.*

*Cicero. lib. 2,
de diui paulo
post medium.*

The like prophecy of Sybilla con-
cerning a King, is insinuated by the
same Cicero, in his first Booke of
Epistles to Lentulus; to witte, that
when the Romaines shoulde restore
a King in Egypt by force, then shold
ensue the vniuersall King, that shold
bee Lord ouer Romaines and all o-
ther. Which prophesie being much
vrged by Cato the Tribune, a-
gainst the restoring of Ptolomeus
Aulites, late King of Egypt, that for
his euill gouernment was expulsed
by his subiectes, the matter was
thought of such weight by all the
Romaine Senate, (I meane the se-
quel of the prophecy) that where-
soeuer otherwise for many respects, they
were greatly enclined to haue resto-
red the said Ptolomy; yet in regarde
of this Religion (as they called it)
they chaunged theyr mindes. But
what? Could they Alter by this the
deter-

Prooſes of Chriſtianity.

determination of God? No truly, for ſoone after, King Ptolomy perceiving the Senators mindes to be altered, fled ſecretly from Rome to one Gabinus, that was Gouvernour of Syria, and for fyue Myllions of Gold that he promiſed him, hee was by the force of Gabinus reſtored, and not long after was Chriſt born, according to the meaning of the Sibyl Prophecie.

The fourth prooſe.

FOurthly, the ſaid Emperor Conſtantine prooueth the authority of theſe Sibils verſes, for that Auguſtus Cæſar, before our Saviour Chriſt was born, had ſuch regard of them, that he laide the vp in more ſtreight order then before, (according as Suetonius a Heathen, in thys liſe reporteth) vnder the Alter of Apollo, in the hill Pallatine: where no man might haue the ſight of them, but by ſpeciall licence: which licence Conſtantine prooueth that Virgill the Poet had, for that he was in high fauour with Auguſtus. And therefore in a certaine Elogiue or compoſition of verſes, that hee made in
praiſe

Proofes of Christianity.

myle of a young child named Salo-
mus, newly borne to Asinius Pol-
lio, Augustus great friend, (or as o-
ther take it) of Marcellus a little Boy
that was Nephewe to Augustus by
his Sister Octavia, or rather of them
both, for adulation of Augustus hee
applieth (I say) to one or both of the
young Infants the whole prophecy,
which hee had read in the verses of
Sibilla, touching the birth of Christ,
and of the peace, grace, and golden
world y^e shou'd come with him vpo
which subie ct he beginneth thus.

Ultima Cumaei venit

iam temporis atq;

Magnum ab integro

saeculorum nascitur ordo:

Iam redit & Virgo,

radiant Saturnia regna.

That is, now is come the last age
prophecied by Sibilla, called *Cumae*,
nowe com meth to bee fulfilled, the
great ordinance and providence of
GOD, appointed from the begin-
ning of the World, (these were Si-
billes wordes,) nowe com meth the
Viginie and the first golden daies of
Saturnus shall returne againe.

Thus much translated Vi gill out
of Sibilla, touching the eternall de-

L

termi-

Virgil Eglog 4
Christs pre-
o. dination.

Prooſes of Chriſtianity.

termination of G O D, for Chriſtes
comming into this Worlde : as alſo
of his mother the Virgin : and of the
infinite bleſſings that ſhould appeare
with him. Now enſueth in the ſame
Poet, what Sibilla had ſaid for Chriſ-
tes aſtuall natiuity.

Iam noua progenies.

calo demittitur alto :

Chriſts birth.

Chara Deum ſoboles, &c.

Now a new Progeny or of-ſpring
is ſent downe from Heauen : the
decreely beloued iſſue or child of the
Gods. And note here, that Sibylla
ſayth playnely, *Chara Dei ſoboles*, the
decreely beloued Son of God, and
not of Gods ; but that Virgil would
followe the ſtyle of his time. And
thirdly hee ſetteth downe out of Si-
billa, the effect and cauſe of this Son
of Gods natiuity, in this ſort.

Chriſts cauſe
of comming.

Te duce, ſi qua mement,

ſceleris veſtigia noſtri :

Irrita perpetua,

ſoluens formidine terra.

That is, thou being our leader or
Captaine, the remnant of our finnes
ſhall be made void, or taken away,
and ſhall deliuer the world, for euil
from feare for the ſame.

Theſe are Virgils words tranſlated

Prooſes of Chriſtianity.

(as I ſayd) out of Sibylla. And now conſider you in reaſon, whether theſe Prophecies might bee applied (as Virgill applyed them) to thoſe poore children in Rome, or no, who dyed ſoone after the flattery of Virgill, without doing good, either to themſelves, or to others? Albeit (perhaps) in this poſſent. the Poet bee to be excuſed, in that hee being not able to imagine what the Sibill ſhould meane, made his advantage thereof, in applying the ſame to the beſt pleaſing of Auguſtus.

Theſe then are the prooſes which Conſtantine uſed for the credite and authority of the Sibyll verſes. And of Sibilla Eribræa in particuler, that made the Accroſſicke verſes before mentioned, of Chriſtes death and Paſſion. Hee concludeth in theſe words: Theſe are the things that fell frõ heauen into the mind of this Virgin to fore-tel. For which cauſe I am inducd to accourt her bleſſed, who our Sauior vouchſafed to choſe for a Prophet, to denounce vnto the world his holy prouidẽce towards vs. And we may conſider in this whole diſcouſe of Conſtantine, for authority of theſe verſes. Firſt, that he uſeth

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onely the Testimony of such Writers, as liued before Christ was born or Christians once thought vpon. Secondly, that he vseth these proes to no nearer audience then to a Counsell and congregation of learned men. Thirdly, that hee was an Emperour which vsed them, that is, one that had meanes to see and examine the originall Coppies in the Romaine Treasury. Fourthly, for that he had great learned men about him, who were skillfull, and would bee diligent in the search of such an antiquity of importance; especially Lactantius, that was Mayster to his

Lactantius.

* See Eusebius
lib. 4. cap. 32.
de vita Constanti.

Sonne Crispus, and who most of a ny Author, reciteth and confirmeth the said Sibyls verses: and Eusebius Casariensis, that wrote the Ecclesiasticall Historie, and * recorded this Oration of *Constantine* therein. And finally, wee may consider, that *Constantine* was the first publique Christian Emperour, and liued within three hundred yeares after Christ, when the records of the Romanes were yet whole to be seene. He was a religious, wise, & grane Emperour, and therefore would neuer haue bestowed so much labour, to confirme

such

Praiser of Christianity.

such a thing at such a time, to such an audience, had not the matter been of singular importance. And thus much of the second point, touching Prophets among the Gentiles.

Of the confession of Oracles, concerning Christ's coming.

There remaineth only a word or two to be spoken of the thyrides; which is, of the confession of devils and Oracles, concerning the coming of Christ: especially when the time of his appearance drew neare: and that they began to fore tell his power and vertue. Wherein, as I might alledge diuers examples, recorded by the Gentiles themselves, for that I haue beene some-what long in the former poynts, and shall haue occasion to say more of this matter in another place hereafter, I will touch onely heere two Oracles of Apollo, concerning this matter.

The one whereof, was to a Priest of his owne, that demanded hym of true Religion and of GOD: to whome he answered thus in Greeke, *Thou unhappy Priest, why dost thou* The first Oracle of God, *that is the Father of* cle.

Prooſes of Chriſtianity.

al thinges : and of this moſt renowned
Kings deere and onely ſonne, and of the
ſpirit that containeth al, &c. Alas that
ſpirite wil enforce mee ſhortly to leaue
this habitation and place of Oracle.

The ſecond
Oracle.

The other Oracle was to Augu-
ſtus Cæſar, euen about the very time
that chriſt was ready to appear in the
fleſh. For whereas the ſaid Emperor
now drawing into age, would needs
goe to Delphos, and there learne of
Apollo, who ſhoulde raigne after
him, and what ſhoulde become of
thinges when hee was dead, to which
demaund, Apollo for a great ſpace
would make no anſwere, nor with-
ſtanding. Auguſtus had bene very
liberall, in making the great Sacri-
fice called *Hecatomba*. But in the
end, when the Emperor began to li-
rate his ſacrifice againe, and to bee
iſtant for an anſwere; Apollo (as it
were enforced) vttered theſe ſtrange
wordes vnto him. An Hebrue Child
that ruleth ouer the bleſſed Gods,
commandeth me to leaue this habi-
tation, and out of hand to get me to
hell. But yet do you depart in ſilence
from our Altars.

Thus much was Apollo, inforced
to vtter of his owne miſery, and of

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the coming of the Hebrew Boy
that should put him to banishment.
But yet the deceitful spirit, to hold
still his credite, would not haue the
matter reuealed to many. Where-
upon, Augustus falling into a great
musing with himselfe, what thys
answere might import; returned to
Rome, and builded there an Altar in
the Capitole, with this latine inscrip-
tion (as N. cephorus affirmeth,) *Ara
primigenii Dei*: the Altar of Gods
first begotten Son.

Thus then haue I declared, howe
that the coming of Gods Son into
the Worlde, was fore-tolde both to
Iew and Gentile, by all meanes that
posibly in reason might be deuised;
that is, by prophecies, signes, figures,
Ceremonies, tradition, and by the
confession of deuils themselues. Not
onely that is coming was fore-
tolde, but also, why and for what
cause he was for to come, that is, to
be the onely Sauour of the Worlde:
to dye for the sinnes of all men: to
ordayne a new Lawe, and more per-
fect Common-wealth. How also he
was to come: to wit, in mans flesh,
in likeness of sinne, in pouertie, and
humility. The time likewise of hys

The conclusi-
on of this first
Section.

Prooſes of Chriſtianity.

appearance was prefigured, together with the manner of his byrth, lyfe, actions, death, reſurrection, and aſcenſion. And finally, nothing can be more deſired for the foreknowledge of any one thing to come, then was deliuered & vttered concerning the Meſſias, before that euer Chriſt or Chriſtians were talked of in the world. Now then remaineth it to conſider & examine, whether theſe particularities, fore-told ſo long agoe of the Meſſias to come, doe agree in Chriſt, who we acknowledge for the true Meſſias. And this ſhall bee the ſubiect or argument of al the reſt of our ſpeech in this Chapter.

The argument
of the two
ſections follo-
wing.

How the former predictions were fulfilled in our Saviour Chriſt, at his being vpon earth.

Seſt. 2.

ALbeit in the poynts before mentioned, which are to bee fulfilled in the Meſſias at his coming, we haue ſome controuerſie & diſagreement with the Iew, as hath been ſhewed, yet our principall cōtention in the al, is with the Gentiles & Hereticks.

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then, that beleue no scriptures. For inducers of the forme: Articles, the Jew standeth with vs, and for vs, and offereth his life in defence thereof, as far forth as if he were a Christian. In so much as the Gentile oftentimes, is forced to murdure; when he seech a people so extremely bent one against another, as the Jewes are against Christians: and yet doe stand so peremptorily in defence of those very principles, which are the proper causes of their disagreement.

But hereunto the Jewe maketh answer, that this disagreement from vs, is in the application of those principles. For that in no wise he will allow, that they were or may be verified in Iesus. And herein hee standeth against vs, much more obstinately then doth the Gentile. For that the Gentile, as soon as he commeth once to vnderstand and beleue the prophecies of Scripture, hee maketh no doubt of difficultie in the application thereof: for that he seeth the same most evidently fulfilled in our Saviour Christ. Which is the cause, that few or no Gentiles since Christs appearance, haue come to bee Jewes, but that presently also they

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passed over to be Christians.

But the Jew by no means will be moved to yeeld, albeit he haue neither Scripture, nor reason, or probability for his defence. Which among other thinges, is a verie great argument to proue, that Iesus was the true Messias iudged, seeing that among the markes of the true Messias set downe by Gods Prophets, that was one; that he should be refused of the Iewish Nation. Here-hence are those wordes of the Holy Ghost so long before vttered; The Stone which the Builders refused, is made the head-stone of the Corner, this is done by God, and it is maruelous in our eyes. Here-hence is that great complaint of Esay, touching the incredulity & obstinacy of his people, against their Messias at his coming. Moses also long before Esay, expressed most effectually.

It maketh then, not a little for our ease (gentle Reader) that the Iewish Nation is so wilfully bent against us, and that they refused Christ so pre-emptorily at his beeing among them. For whomsoever that Nation should receive and acknowledge, it were a great argument by Scripture, that he

were

Prooue of Christianity.

were not indeede the true Melsias. But yet to demonstrate to the world what little shew of reason they haue in standing thus against their owne saluation, and in refusing Christ, as they doe; I will in as great breuity, as I may, run ouer the chiefe poynts that passed at his being vpon earth, & thereby examine by the testimonies of his greatest enemies, whether the foresaide prophecies, and all other signes, which haue beene from the beginning, to fore-tell vnto vs the true Melsias, were fulfilled in him and his actions, or no.

And for that the matters are many and diuers, that will come herein to be handled, I will for order sake, reduce all to foure considerations; Whereof the first, shall be, touching the time fore prophecyed of the coming of the Melsias, and whether the same agreed with Christes Nativity or no. The second shall bee of such particulars that passed in Christes incarnation, byrth, circumcision, and other accidents, vntill the time that hee began to preach. The third shall bee of his life, conuersation, myracles, and doctrine. The fourth & last, shall be of his passion, death,

The diuision
of this Section
into foure con-
siderations.

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death, resurrection, and ascension. In all which (as I saide before) I will vse no one Author or Testimony of our owne side, for approouing any thing that is in controuersy between vs; but all shall passe by triall, either of their owne scriptures, or of manifest force & consequence of reason, or els by expresse record of our professed enemies.

The first Consideration.

FOR the first then, concerning the time, which is the principall and head of all the rest; it is to be noted, that by consent of all Writers, both Pagan, Iewish, and Christian, *I E S V S* (whome wee beleue & confesse to bee true *C H R I S T*) was borne the twenty five day of December, in the ende of the forty and one yeare of the raigne of the Emperour Augustus Caesar, which was fifteen yeares before his raigne ended. Also in the beginning of the thirty three yeare of Herods raigne in Iury, which was foure yeares and more before his death. And fro the beginning of the world, as some account, foure thousand, one hundred

See Euseb, in
Chion.

Prosper of Christianity.

and ninety nine. And as others doe account, foure thousand, foure score and nine: for that in this point, betweene the Hebrewes and the Grecians, there is a difference of some little more then an hundred yeares, concerning their reckoning.

The State of the World at Christs Nativity, was this. The three Monarchies of the Assirians, Persians, and Grecians were past over, and ended: and the Romanes were entered into the fourth, that was greater then any of the rest, according to the Prophecy of Daniell, five hundred yeares before Octavius Caesar, surnamed Augustus, after five ciuill warres by him selfe waged, and after infinite broiles and bloodshed in the world, reigned peaceable alone for many yeates together: and in token of an vniuersall peace ouer all the earth, he caused the Temple gates of Ieru: to be shutte, according to the custome of the Romanes in such cases: albeit this had happened but twice before, from the building of Rome vnto that time. And the very same day that Christ was borne in Iery, Augustus commanded in Rome (as afterward was obserued) that

that
book

Dani. 2.

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book

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that no man should call him Lord, thereby to signifie the free liberty, rest, ioy, and security, wherein all men were after so long miseries, which by continuall Warre, the Worlde had sustained.

The first
proofe.

By this wee gather first, that this time of Christes byrth, agreed exactly with the Prophecy so long before set downe by Daniell, (who lyued in the first Monarchy,) that after his time there should bee three Monarchies more, and the last biggest of all: at whose appearing the Messias should come, and builde vp Gods kingdome throughout the whole world.

The second
proofe.

Secondly, wee see that fulfilled, which Esay the Prophet, about an hundred yeares before Daniell, foretold, that at the comming of Christ, people should sit in the beauty of peace, And againe, there should bee many of peace. And yet further, hee shall be Prince of peace. And King David long before him againe: In his daies there shall arise iustice and abundance of peace. Which thing, though especially it bee to be vnderstoode, of the intervall peace & tranquillitye of our mindes and soules: yet considering

Psalme 71.

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but universall peace also was necessary for a time, for the quiet planting and publishing of Christes Gospel, & seeing that the same was brought to passe most miraculously vpon the saidaine, when in reason men might least expect the same, for the infinite Wars wherein the world a little before had been; and by reason of the Romane Monarchy so freshly established, (which in their beginnings were wont to be troublesome:) this peace (I say) cannot be but a great argument, that this was the proper time of the Messias his coming. And thus much for the state of the world in generall.

And now for the particular state of Iury at Iesus Natiuity, thus it was, according to Iosephus the Jew. (who was borne within five yeares after Christ's passion) describeth the same. One Herod a stranger, whose Father called Antipater, came out of Idumea, was risen to acquaintance and friendship with the Romaines, partly by his layde Fathers meanes, who was, (as Iosephus words are) a well minded man, industrious, & factious; and partly by his owne diligence and ambition, beeing of him selfe both

The third
proofe.

witty,

Proffes of Christianity.

witty, beautifull, and of excellent rare qualities. By which commendations hee came at length to marry the Daughter of Hircanus King of Iury, that was descended lineally of the house of David, and Trybe of Iuda. And by this marriage, obtained of his Father in lawe to be Governour of the Prouince of Galily vnder him. But Hircanus afterwards falling into the hands of the Parthians, they carried him into Parthya. Herod ranne away to Rome, & there by the speciall helpe and fauour of Anthony, that ruled in company together with Octavius, he obtained to be created King of Iury, without any title or interest in the world. For that not onely his sayde Father in law Hyrcanus was yet aliue in Parthya, but also his younger brother Aristobulus, and three of his Sonnes, named Antigonus, Alexander, and Aristobulus, and diuers other of the blood royall in Iury.

Herod then, hauing procured by these meanes to bee King of Iury, procured first to haue in his hands the foresayde King Hyrcanus, and to put him to death, he also brought in the same ende, his younger brother Aristobulus.

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Aristobulus, and his three Sons likewise. He put to death also his owne wife Mariannes, that was K. Hircanus Daughter, as also Alexandra, her Mother: and loone after two of his owne Sonnes, which hee had by the sayde Mariannes for that they were of the blood royall of Iuda. And a litle after that again, he put to death his third Sonne named Antipater. He caused also to be slaine at one time, sony of the cheefest Noble men of the Trybe of Iuda. And as Phylo *Lib. 15.* the Iewe wryteth (that liued at the *ca. 1. Phyl.* same time with him) he put to death *lo. lib. de* all the *Sanhedrin*, that is, the seantenty *tempore.* and two Senatours of the Trybe of Iuda, that ruled the people. He killed the cheefe of the Sect of the Pharisees. He burned the Genealogies of all the Kings and Princes of the house of Iuda: and caused one Nicholas Damascenus an Historiographer that was his seruant, to draw out a Pedegree from him & his line, as though hee had descended from the ancient Kings of Iuda.

Hee translated the High Priesthood and folde it to strangers. And finally hee so rased, dispersed, and mangled the house of Iuda: as no one

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one iote of government, dignity, or principality remained therein. And when he had done all this, then was Iesus of the same house and lyne of Iuda, borne in Bethleem, the proper City of David, which David was the founder and first Authour of Regality in Iuda.

Nowe then, consider the Prophecy of Iacob, concerning the particular tyme of Christes appearance, almost two thousand yeares before these thinges fell out. *Come hether my children* (sayd he) *that I may tell you the thinges which are to happen in the latter dayes. &c. The Scepter shall not bee taken from Iuda, untill hee come who is to bee sent: and hee shall be the expectation of Nations.* Which prophecy, that it was fulfilled nowe at Christes Natiuity, when Herod had extinguished all government in Iuda, no man can deny, that will acknowledge the things set down before, which are recorded by Writers both of that time, and of the Iewish Nation and Religion themselves.

And that it neuer was fulfilled from Dauids dayes, (who began the gouernment of the house of Iuda) untill this time, appeareth plainly by

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all Historyes and Records both di-
vine and prophane. For that from
David, (who was the first King) vn-
to Zedechias that was the last, and
dyed in the captiuitie of Babylon, the
Scripture sheweth how all the Kings
descended from the house of Iuda.
And during the time of theyr capti-
uety in Babylon, (which was seauenty
yeares) the Iewes were alwaies per-
mitted to choose themselves a Go-
uernour of the house of Iuda whom
they called *Reschgalata*.

1. Reg. 12.

4. Reg. 20.

Iere, 47.

And after their deliuery from Ba-
bylon Zorobabell was their Captain
of the same Tribe: and so others af-
ter him, vntil you come to the Mac-
chabees, who were both Captaines
and Priestes: for that they were by
the mothers side, of the Trybe of
Iuda, and by the Fathers side, of the
Tnbe of Leui, as Rabby Kimhi hol-
derth. And from these men downe to
Hircanus and Aristobulus whome
Herod slew, there continued still the
same line, as Iosephus declareth. So
that by this Prophecy it is euident,
that Iesus was borne at the proper
time appointed for the Messias, whe
there was neyther King nor Cap-
taine, nor high Priest, nor Counsellor,

nor

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not any one Governor of the house and Tribe of Iuda left in Iury.

The fourth
proofe.

Another Prophecy, there is, no lesse euident then the former, wherein it is affirmed, that the Messiah should come before the second Temple of Ierusalem, (that was builded by Zorobabell after the Iewes were returned from theyr captiuitie in Babylon) should bee destroyed by the Romaines. For better vnderstanding whereof, it is to bee noted, that the Temple of Ierusalem was builded twice; first by Salomon which lasted about foure hundred and forty two yeares, and then it was burned and destroyed by Nabuchodonozet king of Babylon. Wherefore about seventy yeares after, it was builded againe by Zorobabell, who reduced the Iews from Babylon, & so it continued, vntill it was destroyed the second time by Titus Son to Vespasian the Roman Emperour, about forty & sixe yeares after our Sauour Christ his ascension. At what time it had lasted from Zorobabell almost sixe hundred yeares; and from Salomon, aboue a thousand.

And in the time of the second building, the people of Ierusalem were

3. *Re.* 6. 7.

2. *Chro.* 3.

Euseb. in

Chron.

Clem. lib. 1.

from.

4. *Reg.* 25.

1. *Esd.* 1, 3, 4.

poore,
their la-
stified
Iury and
of Baby-
workers
ple, no
lency to
by Salo-
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ches.
Proph-
ders, a
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Temp
Thas
mission

Proofes of Christianity.

poore, & much afflicted in respect of their late banishment (though much assisted to this worke by the liberality and munificency of Darius king of Babylon;) so was the building & workmanship of this second Temple, nothing comparable for excellency to the first, which was builded by Salomon, when the Iewes were in the flower of their glory and riches. This testifieth Aggæus the Prophet, who was one of the builders, and hee testifieth the same to Zorobabell, and to the rest of those that were with him, by Gods owne appoynement in these wordes. *The word of God was made to Aggæus the Prophet. Tell Zorobabell the sonne of Salathiel, Captaine of Iuda, and Iehosua the sonne of Iosedec High Priest, and the rest of the people. Who is there left of you that sawe this Temple in his first glory, (before our transmigration,) and what say you to this which now wee see? is it not in our eyes as though it were not at all? That is, is it not as though it were a thing of nothing, in comparison of the former Temple, which Salomon builded?*

Thus saith Aggæus by Gods commission of the materiall building of the

1. Eld, 5, & 6.

1. Eld, 5.

Aggæus 2.

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the second Temple. And yet to comfort the Iewes withall, hee was commanded presently in the same Chapter to say thus; *Comfort thy selfe Zerobabel, and comfort thy selfe Ishaiah sonne of Iosedec high Priest, and comfort your selues al yee people of the earth, sayth the Lord God of Hosts.*

Aggeus 2.

Do ye the things which I couenaunted with you, when ye came forth of the land of Egypt, and feare not, for that my Spirit shall bee among you. Thus saith the Lord God of Hosts, a little time yet remaineth, when I shall moue both heaven and earth, both sea & land, with all Countreys in the world. And then shall come the *Desired of all Nations*, And I will fill his house (or Temple) with glory, saith the Lord of hosts. Si'uer is mine & gold is mine, saith the Lord God of Hosts: great shall be the glory of this last house or Temple, more than of the first, saith the Lord GOD of Hosts. Heretto are the wordes of GOD by Aggeus, and the repetition, of the LORD GOD of Hosts, is to signifie the certainty and great weight of the matter promised. Now consider then, that whereas God had sayd immediately before,

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that thys second Temple was no-
ding in respect of the first, for pomp
and riches of the materiall building,
which the old men in the Booke of
Eldras doe testifie by their weeping,
(when they sawe this second, and re-
membered the first) yet now GOD
sayth that *G^d and saluer is his owne*, 1. Eldras 3.
(although hee made no account of
the aboundance thereof in the for-
mer Temple, or of the want of the
same in thys) and that notwithstan-
ding in pouerty of the second build-
ing, yet *shal it bee fulfilled and reple-*
nished with glory, & that in such sort,
it shall farre passe in glory the for-
mer; and that shall be, (as both here,
is expressed, and other where moit
plainely,) by the comming of our
Saviour Christ into the second tem-
ple, which shall be a greater dignity,
then any dignity what-soeuer was
found in the first building of Salo-
mons Temple.

Concerning which point, it is to be
considered, that the learned Iewes,
besides the materiall difference of
building before mentioned, doe
note fve things of great importance
to haue beene wanting in the second
Temple, which were in the first. To

Wit,

Luke 1, 2, 19.

Math. 21.

26. &c.

Prooves of Christianity.

wit, The fire sent from Heaven, to
burne the Holocaustes; The glory
of God (or Angels) appearing among
the Images of Cherubins that stood
in the Temple; The manifest inspira-
tion of Gods Spyrite vppon Pro-
phets, (for that Prophecy sayled in
the second Temple;) The presence
of the Arke; and last of all *Vrim & Thummim*. All which great wants and
differences, notwithstanding, God
saith as you see, that the glory of the
second Temple, shall be much greater
then the first, by the comming of
Christ into the same. Which thing
Malachy that lyued at the same day
when the seconde Temple was a
building, confirmeth more expressly
in these wordes. Behold, I send
* *Angell*, and he shall prepare the way
before my face. And straight after he
come to this Temple, the Lord of Hosts
whom yee seeke, & the MESSENGER OF THE TESTI-
M ENT whom yee desire. Behold
he cometh sayth the Lord of Hosts,
and who can imagine the day of his
comming? Of who can stand or abyde
to see him? For he shall be as a purging
fire &c.

Mala, 3.

Math. 11.

By all which is made euidēt, that
Christ

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Christ must come and appeare in the
second Temple before it be destroy-
ed, (as Iesus did) and therefore hee
cannot bee now to come, seeing the
first Temple was destroyed above
one thousande and five hundred
years past by the Remainer, as hath
been layd. When destruction and
desolation, was Prophecied by
Daniel, to ensue soone after the
betrayall and passion of Christ in these
words, *After sixty & two Hebdoma-
les, Christ shall be slain: and a people
with their Captaine to come, shall de-
stroy the City, & the Sanctuary, and
shall thereof shall be wastey or spoiled.
And after the warre ended, there shall
be the appointed desolation. Which
Prophecy to haue fallen out literal-
ly about 40. yeares after Iesus was
put to death, when Ierusalem was
destroyed, and the Temple over-
throwne by Titus, the story of Iose-
phus that learned Iew, who was Cap-
tain against Titus in that war, doth
manifestly and at large declare.*

And for that we haue made men-
tion here of Daniels Prophecy con-
cerning the particuler time of Chri-
st coming, and of his Death,
which confirmeth the purpose wee

*3. the 2. ow T
Dan. 9.*

*Iosep. de bel.
Iuda. 7. 0. 15. 8*

*The first
proofe.*

Proofer of Christianity.

create of so perspicuously, as nothing
can be said more evident, it shall not
bee a while to examine the same be-
fore we passe any further. For bet-
ter conceiuing whereof, it is to be
vnderstoode, that this Greeke word
Hēdomada, (signifieth seauen) doe
sometime import a weeke or seuen
dayes, according to our common
vse, and then it is called in Scripture
Hēdomada dierum, a weeke of dayes
as in Daniel the tenth Chapter, and
the second verse; where the Prophet
saith of himselfe, that he did moue
three weekes of dayes. But at other
times, it signifieth the space of se-
uen yeares, and is called in Scripture
Hēdomada annorum, a weeke of
yeares. As in Leviticus where it is
sayde; Thou shalt number unto thee
seauen weekes of yeares, that is seuen
times seuen, which make forty and
niner yeares.

Two kinds of
weekes

Now then it is certaine, that Da-
niell in the Prophecy before allea-
ged, where hee assigneth sixty and
two weekes to the time of Christs de-
ath, could not meane weekes of dayes,
that hee appoynteth onely seuen
weekes, to the rebuilding of the Ci-
ty of Ierusalem, of the Temple, and

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of the waves about; which were not
colod but in forty and nine yeares
as may bee gathered by the
bookes of Esdras; which fortie nine
weekes do make iust seauen weekes
of yeares. And therefore it is certain, *Lib, 1, 2,*
that such Hebdomades of yeares, are
meant here by Daniel in all the pro-
phcy.

First then, when the Angell came
to comfort him, and to open vnto
himselfe for the time to come, he
sayd these words; *Marke my spech, Dan,*
and vnderstand the vision. The seauen-
ty hebdomades of weekes are shewd,
(referred) vpon thy people and vpon
thy holy City: to the ende all pro-
phesie and sinne may take an end,
and iniquity be blotted out. Everla-
sting iustice be brought in place there-
of: to the end that visions and proph-
esie may be fulfilled, and the HOLY
OF HOLIES may be annoynted. *Iere. 23, 29.*
In which words, it seemeth that the
Angell did allude by naming seauen-
ty, vnto the seauenty yeares of cap-
tivity, prophesied by Ieremy, after
which ended, the people should bee
deliuered from their temporal bond-
age in Babylon. And therefore Da-
niel now being in that place, and

Proofes of Christianity.

perceiving the same time to be expired, prayed to God with great instance, to fulfill his promise made by Jeremy. Whereunto the Angell answered, that it should be done: And as alic. the expyration of 70. years, God was now to deliver them from the bodily captivity of Babylon: & was hee also after seauenty Hebdomades more, to deliver them from bondage of sinne and preuarication, and that by the annoynted MESSIAS, which is indeede the Holy H. &c.

This (I say) may bee the reason of naming seauenty Hebdomades, by to allude to the number of the seauenty yeares of the Babylonical Captiuitie. For that immediately after, the Angell appointeth the whole number to bee threescore and nine Hebdomades, that is, seauen to the building of the Citie and Temple, & sixty two from that to the death of Christ in these words. Know thou this marke, that from the ende of my speech, to the time that Ierusalem shall be builded, & vnto Christ the Captaine, there shall be Hebdomades seuen, & Hebdomades sixty two: & the streets and walles (of Ierusalem)

Proofof Chriftianity.

shall be builded againe, though with much difficulty at the times: and after fifty & two Hebdomades, Chrift shall bee flaine. And the people that shall deny him, shall not be his, &c. And then unto confirmation & end, shall perseuere desolation.

Now then, if wee put these yeares together, which are heere mentioned by Daniell: that is, first the seauen Hebdomades, which made forty and nine yeares, and then the three-score and two, from the restauration of Ierusalem, which made foure hundred, thirty and foure more, wee shall finde the whole number to bee foure hundred. and cyghtry three yeares. Which being begunne from the first yeare of Titus, as some will, (for he first determined the Iewes reduction,) or from the second yere of Darius, as others will, for that he confirmed and put the same in execution, or from the twenty yeare of the layd Darius, for that then, hee made a newe Edict in the fauour of Nehemias, and sent him into Iury, any way they wil end in the raigne of Herod & Augustus, vnder whom Chrift was borne, or in the raigne of Tiberius Caesar, vnder whom hee

Proofes of Christianity.

suffered. And by no interpretation
the world, can be auoyded but
thys time appoynted by Daniel
nowe out, about one thousand
five hundred yeres past, while yet
Temple stonde, and was not put
desolation. And therefore of ne-
cessity, Christ must bee come
that time, and neuer more hence
to be looked for.

The first
p. 008c,

The traditions, and obseruances
of the olde Iewes themselves, do
maruailously confirme thys belee-
of ours, for that they all did make
this one poynt, that about the tyme
of Augustus his raigne, (wherein Je-
sus was borne) the Messias should
appeare. It is often repeated in the
Thalmud, that one Elyas left this
tradition, that the worlde should du-
re sixe thousand yeres; that is,
two thousand before the Lawe of
Moses, two thousand vnder the Lawe,
and two thousand after that
vnder the Messias. Which last two
thousand yeres, by all computa-
on, could not begin much from the
byrth of Iesus. And the Rabbins
great while agoe, complained in
their Thalmud, that there seemed
to them in those dayes, seeme

Prophet of Christian Ty.

lived and foureteeen yeares past,
the Child by the Scriptures should
have appeared; and therefore they
marvaile why God so long de-
ferreth the same.

Another obseruation they named *Esay. 9.*

Upon the wordes of *Esay, Parvulus
natus est nobis*, a little Child is borne
unto vs. In which wordes, for that
they finde the Hebrew Letter *Mem*,
to be shut in the middelt of a word,
(which is strange in that tongue, for
the *Mem* is wont to be open in the
middelt of wordes, and shut onely in
the end,) they gather many secrets.
And among other, that seeing *Mem*
signifieth fixe hundred yeres, so long
it should be after *Esay*, vntil the time
of Christ. Which account of theirs
saileth out so iust, that if you reckon
the yeares from Achaz King of Ju-
da, in whose time *Esay* spake these
wordes vntill the time of King Herod
vnder whom Christ was borne, you
shall perceiue the number to faile in
life or nothing.

Esay. 7.

Mathew. 3.

A much like obseruation hath
Rabbi Moses, the son of Maimon,
(whome the Iewes doe holde in ex-
traordinary great reuerence, calling him
the *Doctor of Justice*,) in hys Epistle

Proofs of Christianity.

to his Country-men in Affrica, concerning the time of Christs appearance, which hee thinketh to be according to the Scriptures, about a thousand yeeres in his dayes. (he liued about the yeere of Christ, one thousand, one hundred & forty) but that God deferreth his manifestation for their sinnes.

*Rab. Iosue
Ben. Leui.
in Thal.
tract. San-
h: d. cap.
beler.*

Ely. 66.

To which purpose also, apper-
neth the Narration of one Elias, a
Rabbi Iosue reporteth it in the *Talmud*, that the Melsias was to be born
indeede, according to the Scriptures,
before the destruction of the second
Temple: for that Esay sayth of the
Sinagogue, *Before she was with child
shee brought forth: and before the
groefe of traueyle came, shee was deli-
uered of a man child.* That is, sayth
hee, before the Sinagogue was af-
flicted and put to deuolation by the
Romaines, shee brought forth the
Melsias. But yet (saith he) this Mel-
sias for our sinnes, dooth hide him-
selfe for a time in the Sea, and o-
ther desert places, vntill wee be wor-
thy of his comming. To the like ef-
fect is the obseruation of the *Talmud*
it selfe, and of diuers Rabbins
therin, concerning the wicked man-

Proofes of Christianity.

men of men that should be at Christes appearance vpon earth, of whom they doe pronounce these wordes: The wise men in Irael shall be extinguished: & learning of our Scribes and Pharisees shall bee putrified: the Schooles of Divinity, shall be Stews at that time. Which thing Iosephus that lived in the same age with our Saviour Christ, affirmeth to be fulfilled in the time of Herods in so much that if the Romanes had not destroyed them, without doubt (saith hee) either the earth would haue opened and swallowed them downe, or else fire from heauen would haue consumed them.

All these runneth to this end, both The Iewish
by Scripture, tradition, obseruation, proole.
and instant of God himselfe; that Forboding.
about Herods time the true Messiah
should be born. And heereof came
the common and publique fame
that is recorded by Tacitus Sueton-
ius, and Iosephus. (which was also
written in open sight, vpon the chie- Tacit. lib.
festiue of the City of Ierusalem) 12. Sueton.
that out of Iury should arise, A ge- in 7. 12. resp.
neral Lord of the vniuersal World. Ioseph. de bel.
Which Prophecy, as the Romanes 10. 1. lib.
either contemned, or turned ano 7. cap. 12.

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ther way, applying the same shew-
ward to the Emperour Vespasian, so
the Iews vnderstood it of their Mes-
sias, and Herod feared the same
greatly; & for that was so watched
to extinguish the line of David, as
hath beene already shewed.

The eight
proofe.

Hereof also it did proceede, that
the Magi, or Wise men of the East,
attended so diligently about that
time, to expect the Star that Balazam
had promised at the comming of
this King. Here hence also it was
that the whole people of Iury, remai-
ned so attent at this time more then
euer before or since, in expecting the
Messias. Whereupon, so loone as e-
uer they heard of Iohn Baptist in the
Desert, they ronne vnto him, asking
if he were Christ? As afterward also
they flocked to Iesus, demanding,
*Art thou hee which is to come, or do
wee expect another?* Which wordes
import the great expectation wher-
with that people remained in those daies.
Neither wanted that expectation in
the chiefe Governours themselves, as
may appeare by that speech of them
to Iesus; *How long wilt thou kill vs,*
(with this expectation?) *If thou be
Christ, tell vs plainly.*

Proofs of Christianity.

Of which time, expectation, and Diuers false
greedy desire of the people, diuers Christ did rise
men took occasion to call the in Iury.

Was the Messias in those daies, and
the people followed them presently;
which thing shuld not happen in
any age before. And among others,

there is named one Iudas Gauloth-
im, or Galileus (as St. Luke call-
eth him); and another Iudas the sonne
of Ezechias, both of them very wic-
ked and deuidious fellows. One al-

so called Antongesca (shepherd, &c.)
two other, named Theudas & Egip-
tus, most notable deceits. Appa-
rently, there was one Barcozboim
(who as the Iudaues affirmeth) for
many yeares together was received
for the Messias, by the Rabbin-
es themselves, until at last they slowe
him for that he was not able to deli-
uer them from the Romaines.

Which facility in the people when
Herode (as we have said) Nicholas
Damascenus (as I noted before) to
Antiochia perigree for him, from the
ancientest Kings of Iuda, and so
be, as well as other, tooke upon him
to be the Messias, whom diuers car-
nall Iewes, that expected the Messias
to be a magnificent King, as Herod

was,

Proofs of Christianity

Math. 23.

Mar. 4: 13

was, would seeme to be borne and
vulgate abroad, and therof in the
Gospel, they are thought to have
beene called *Herodiani*, that is, *Herodians*
or followers of Herod, who
came to tempt Christe, with the
Scribes and Pharisees.

Wherefore to conclude at length
this weyghy point at the time of
Christes appearing; seeing that a-
bout the birth of Iesus vnder Herods
raigne, there concurred so many
signes and arguments together; as
the generall peace of the Roman
Empyre: the defection of the kyn
and regiment of Iuda; the open de-
cay of the second Temple; the in-
carnation of Daniels Hebdome-
des; the attestation of Oracles; the
observation of Rabbines; the pub-
lique fame and expectation of all the
Iewes; together with the palpable
experience of more then fiftie
hundred yeares past, since Iesus ap-
peared, wherein wee see the Iewish
people in vaine doe expect another
Messias, they beeing disperfed over
all the world, without Temple, Law,
Sacrifice, Prophet, or promise for
their redemption (which neuer hap-
pened vnto them til after Iesus deat,

for

Proofs of Christianity.

As that in all other their banishment, captivities, & afflictions, they had some Prophecy, consolation, or promise of their deliverance. These things all (I say) considered and put together, we may most undoubtedly and assuredly conclude, that Jesus was born at the last time appointed, and fore-told by the Spirit of GOD, and consequently, that he onely was the true Messiah and Saviour of the world, which yet shall better appear by examination of other things that are to follow.

The second Consideration.

NOW in the second consideration **Chil: birth** there are to bee weighed these points following; the line & stocke of Jesus; his manner of conception; the place of his birth; his circumcision and name; his adoration by the Magi; his preservation in the Temple; and his flight to Egypt.

For his line and stocke, there was never man denied or doubted, but that Jesus was directly of the Trybe of Iuda, and descended lineally by his Mother of the petulier house of David, (* according as it was fore-
told

Psal. 130.

1, Reg. 3.

Matth. 1 r,
Matth. 2.

Proof of Christ's Ministry

telle that the Meſſias ſhoulde doe,
which is p rooued moſt clearly by
the two Genealogies petidepted
ſette downe by S. Mathew and S. Luke,
of the bleſſed Virgins ſonne
diſcent, from Dauid & Ioseph
was of the ſame Trybe and kindred
with her. And it is confirmed by
their repaying to Bethleem, where
Proclamation was made by Cyrenius
in Auguſtus name, that every
perſon ſhoulde reſpore to the head
Citty of their Trybe and family, to
be ceſſed for their Tribute. ſeruing
that Bethleem was the propper Citty
only of them that were of the houſe
and lyne of Dauid, for that K. Da-
uid was borne there in. And finally
it is euident by that the Scribes and
Phariſes, who objected matters of
much leſſe importance then this
gainſt Ieſus, (as that hee was a Car-
penters ſonne, ther by to debate him
for his poverty,) yet neuer objected
they againſt him, that he was not of
the houſe of Dauid, which they
would neuer haue omitted, if they
might haue doone it with any con-
loue, for that it would haue weighed
more againſt them then all the reſt
and would in one worde haue diſ-
patched

Matth. 21
L. Reg. 17.

Matth. 23
L. Reg. 6,

Proofs of Christianity.

atched the whole controversy. Nay
I add further, that it remaineth re-
quired in the Jewes Thalmud it selfe,
that *Iesus of Nazareth crucified*, was
of the blood royal from *Zerobabel* of
the house of *David*.

For the manner of his conception,
and the message or annunciation
made unto his Mother by the An-
gell, albeit it depend principally, vpon
the relation and credite of the
Virgine herselfe, who onely was pri-
vily thereto, and vpon the testie-
mony of Ioseph, to whom it was re-
vealed by the same angel afterward,
yet he that shall consider the circum-
stances of the thing it selfe, as first,
the simplicity of both the reporters,
then, howe that it is not vnlikely,
that Ioseph being iust (as hee is dis-
cribed) would haue concealed a
thing so much against himselfe, and
against the Law, if hee had not some
way been assured of the truth.

Thirdly, the innocent age of the
blessed Virgine, who was not past
fourteene yeares olde at that time,
as *S. Augustine* and other ancient
Fathers doe proue by manifest ar-
guments.) All the e things I say, doe
make it approbable, that shee would
inuent

The manner of
his conception
Luk, 1.

Mathew, 1,

Proofer of Christianity.

brings such a matter of herselfe. And finally the strange prophecy which she uttered in her Canonic of *Magnificat*, and which wee see now fulfilled, (albeit at that time very unlikely, to wit, That all generations should call her blessed. These circumstances, hee that shall consider them, cannot but see that the matter must needs be true.

The manner
of Iesus nativity.
Isay. 7.

And as for the kind and manner of his nativity; most manifest is by Scripture, that the *Messias* was appointed to bee borne of a *Virgine*, for so sayth *Esay* playnely; *Behold a virgin shall conceive, & bring forth a Sonne.* And *Esay* appoynteth this King *Achaz* for a wonderfull and strange signe from God, which hee could not haue done in reason, if the *Hebrue* worde in that place, might haue signified a young woman onely, (as some latter *Rabbines* will affirm) for that it is no sign or strange thing, but very common and ordinary for young women to conceive and bring forth Children. Wherefore the *Septuagint* doe very well translate it in *Greek* by the proper name *Virgine*, and so did also the elder *Jewes* vnderstand it, as *Rabbi Simeon*

Transfer of Christianity.

as well noteth And Rabbi Moses
Hadaran, of singular credite with
the Jewes, vpon those words of the
Psalmes: *Truth shall bud forth of
the earib*, &c. sayeth thus: Here
Rabbi Ioden noteth, that it is not
sayde, *Truth shall be begotten of the
earib*, but *Truth shall bud forth*,
To signifie thereby, that the Messi-
as (who is meant by the words
Truth) shall not be begotten (as o-
ther men are) in carnall copulation.
Thus saith Rabbi Moses: who in
another place, that is, vpon the
twenty and five Chapter of Genesis,
allegeth Rabbi Berachias to bee of
the same opinion; and to proue it
out of the hundred and nine Psalme
and fourth verse.

The same is prooued also, in the
plain words of the Prophet Ieremy:
*God hath Created a newe thing vpon
earth: a Woman shall inuiron (or in-
close) a man.* That is, shee shall in-
close him in her wombe, and bring
him forth alter a newe and strange
manner, without generation of man.
And finally Rabbi Hatzadokh pro-
ueth by Cabala out of many places
of Scripture, not onely that the Mo-
ther of the Messiah shall be a Virgin,
but

*Rab. Moses
Hadar in psa
14, ver. 12.*

Proofes of Christianity.

but also that her name shall bee Ma-
ry. All the tenne Sibyls in like man-
ner, (according as Betulius setteth
out their prophecies) doe make spe-
ciall mention of the Mother of the
Messias, that shee shou'd be a most
pure and holy Virgine; so that this
matter was revealed verie clearely;
both to Iewe and Gentile before it
cameto passe. And Clemens Alex-
andrinus wryteth, that Symon Ma-
gus, to the end hee might not seeme
inferiour to Iesus in this poynte, say-
ned, that he was also borne of a Vir-
gine, as Iesus was.

The place ap-
pointed for
the birth of
the Mesias,

Mich, 5,

That Bethleem where Christ was
borne, was the peculier place preor-
dayned by God for the birth of the
Messias: the Prophet Michas fore-
told plainly, when hee vttered diuers
ages before Christ was incarnate,
these words; And thou Bethleem E-
phrata art but a little one (in respect
of thousands in Iuda:) and yet shall
there come forth of thee, one y shall
bee the Ruler of Israell: and his
comming forth is from the begin-
ning, and from the dayes of E-
T E R N I T Y. By which words is
plainely expresse, that albeit Beth-
leem were but a little pore Towne,

Prophet of Christianity.

(it indeed it was, in comparison of many other in Iuda:) yet therein should be borne temporally that Governour of Israell, whose diuine birth, was before the worlds foundation and from all eternity. And so doe interpret this place, both Iona- than Benuziell the great Authour of the Chaldy Paraphrase, (who died twentie eight yeares before our Sa- lour Christ was borne,) and also Rab. Selomoth and Hacedolch, in their Commentaries vppon this place of Michzas.

The same thing fore-told David of Euphrata. or Bethleem, (for both names doe signifie one thing, as ap- pareth by the former place of Mi- Gen, 35, & 48
chzas and other,) when talking of the Messias, and being desirous to Psal. 131,
know where hee should be borne, sayth; I wil not goe into the taberna- cle of my house, nor into my bed: nor will I giue me eyes sleepe, nor rest to the temples of my head: vntill I finde out the place that is appoynted for my Lords: the Tabernacle (or house) for the God of Iacob. And then the my- stery being reuealed vnto b.m. hee layeth presently; Beholde, mee haue heard of it (nowe) in Ephrata (or Beth-

This he said
for that in Da
vids time Beth
leem stood
high vnto
wax ds.
Math. 2.

Proofer of Christianity.

Bethleem) we haue founde it in
the fieldes of * widd. And so shew
howe hee reuerenced the place
that caule, hee addeth immediately
wee wil adore in the place where
hectes haue stode. Whereby he fore
prophecietieth, not onely the adora
tion after in that place vnto Iesus
the Magi, or three Kings of the East,
but also of all other adoration
in the same place in the memory of
Iesus, by other deuoute Christians
vntill this day: for which cause O
rigen saith, that the place of Bethle
em was most famous and renowned
in his daies.

For the Angels appearing to the
Sheepe heades, in the night of the
Natiuity, there can be no more sayd,
but the credite, honesty, & simplicity
of them that reported it: and likely
it is, they would neuer fine a thing,
that might haue beene refuted by re
stimony of the Sheep heades them
selues, if it had beene false.

Of the name of I E S V S, giuen to
him in his circumcision: it was to
be seene set downe in a Booke, that
how soeuer it was no Scripture, yet
was it extant in the worlde before
Christ was borne. I mean the second
book

Proofer of Christianity.

booke of Eldras, which hath theſe
wordes in the perſon of G O D the
Father Behold, the times ſhal come,
when the ſignes ſhall appeare that I ^{2, REG, 7.}
have told, &c. And my ſonne Ieſus
ſhal be reuealed, with thoſe who are
with him. And after thoſe yeres my
ſonne **C H R I S T** ſhall die: and the
earth ſhall render thoſe that ſleepe
therein.

Rabbi Hacodeſch alſo prooueth
by the Cabaliſt, out of many places
and texts of Scripture, that the Meſ-
ſias his coming, ſhall be **I E S V S**,
And among other, hee addeth this
reaſon: That as the name of him
who firſt brought the Jewes out of
bondage into the Land of Promiſe,
was Ictus, or Iolue, (which is all
one) ſo muſt his name bee Ieſus,
that ſhall the ſecond time deliver the
Iewes from the bondage wherein they are,
and reſtore them to their old and
ancient poſſeſſions of Iury; which
is the chiefe benefit they expect by
the Meſſias.

*Note this rea-
ſon.*

Finally it is not probable, that
the Virgine Mary ſhould ſave the
name of herſelfe for that among the
Iewes there were many other names
of more honour and eſtimation at
that

Proofer of Christianity.

that time; as Abraham, Isaac, Jacob, Moles, and David. And therefore if shee would have faigned any, it is like shee would haue taken one of them, as loone as this, which had not been the name of any great Patriarch.

There followeth the coming of the three Magi, or Wise-men from the East; of whome Cyprians write these; *It is an old tradition of the Church, that the 3. Magi of the East were Kings, or rather little Lords, of pertinuler places.* Which is to be understoode, such little Kings as Iesus slew thirty in one battaile, And is to be noted, that Saint Mathew maketh mention of the coming of these Kinges to Ierusalem, as of a knowne and publique matter, where of all Ierusalem and Iurie were able to beare him witness. For hee talketh of their often coming to Ierusalem, and of the iniquity for the new borne King; of their speech & conference had with Herod; as also of Herods consolation with the Scribes and Pharisees, about the place of the Messias birth. And finally, he sheweth the most pittiful murder that ensued, of almost infinite infants, in

all

Prophet of Christianity.

at the circuite of Bethleem for this
matter. Which could not be a thing
unknowne to all Iury, & much lesse
sured by the holy Euangelist Saint
Matthew; for that hee shoulde have
given his aduersaries the greatest ad-
uantage in the world, if hee had be-
guiled his Gospell, with so notorious
and open an vntruth, which might
haue beene refuted by infinite per-
sons that were yet alive.

Epiphanius is of opinion, that the *Epl. har. 15.*
three Kings arrived in Ierusalem,
two yeares after Christes Natiuitie;
for that Herod slewe all the Infants
of that age. But other holde more
probably, that the starre appeared
unto them two yeares before Chry-
stes Natiuitie, so that they came to
Bethleem the thirteenth day after
Christes Lysth, according as the
Church doeth celebrate the Epipha-
ny. Saint Basile thinketh that they
were learned men, and might by
their learning and Arte Magicke,
(wherein those Countreymen at that
time were very skillfull.) understand
and feele, that the power of theyr
Heathen Gods, was greatly dimi-
nished and broken. They might also
be stirred up with that cōmon brute
and

Prophet of Christ

and generall prophetic, spread out
all the East in those dayes, as both
Suetonius and Iosephus doe record.
That out of Iury should come an
vniuersall King ouer all the world. By
these meanes (I say) and by the pro-
phesies of Malasam left among men
from Moyses time, (for hee was
Gentile) whereby was signified that
a starre should rise & declare a great
and mighty King of Præll; they
might be induced at the sight of the
starre, to take so long a iourney as
they did towards Iury.

This starre (as I haue sayd) was
fore-told by Balasam a Heethen pro-
phet, aboue one thousand and five
hundred yeares before it appeared.
And after Balasam againe, it was pro-
phesied by Dauid, the Kings of A-
rabia, Saba, and other Eastern
Countries, should come and adore
Christ, and offer both gold and o-
ther gifts vnto him. The murder of
of those infants of Bethleem, was
presignified by Ieremy in the we-
ping of Rachel for the slaughter of
her children; which Rachel was bur-
ied in Bethleem, and for that cause
those infants were called her chil-
dren, albeit she were dead aboue two
thou-

Numb, 24.
psal, 71.

Iere, 31.
Gen, 35.

Proofes of Christianity.

thousand yeeres before they were
flame, and aboue one thousand and
fue hundreded yeares before Ieremie
wrote this prophecy.

Amongst which Infants, Herode
the first most assurance, slewe an In-
fant of his owne. For that as Philo
noteth, hee was descended by hys
Mothers side of the lyne of Iuda.
Which cruelty, comming to Au-
gustus eares, he saide, (as Macrobius
reporteth) that he had rather be He-
rods swine then his Sonne, for that
hee being a Iewe, was forbidden by
his religion to kill his swine, though
not ashamed to kill his Son.

*Philo. lib. de
temp.*

The same star whereof we spake,
is mentioned by dyuers Heathen
Writers; as by Pliny, vnder the
name of a Comete, (for so they ter-
med all extraordinary starres) which
appeared in the latter end of Augu-
stus daies, & were far different from
all other that euer appeared. And
therefore contrary to the nature of
those kind of starres, it was adiudged
by the whole Colledge of Soothsai-
ers, to pretend vniuersall good vnto
the earth; and for that cause had an
Image of mettall erected to it in
Rome, and (as Plinies wordes are.)

Prooves of Christianity.

Id Cometa vnus, tota orbe colitur,
 orely Comete, is worshipped
 throughout the whole world.

Origine also writeth of one Charemon a Stoike, that was much moued with the consideration of the Statte, and for that after the apparance therof, he perceiued the power of his Gods decayed, took a iourney into Iury, in companie of some Astronomers) to informe him further of the matter. Whereas Chalcidius a Platonick doth aduise the Chaldaean Astronomers did together by contemplation of this starre that some God descended from heauen to the benefit of man-kind. And finally the Sibyls talking of the coming of Christ, affirmed plainly *Rutilans eum Sydus monstrabit*: a blazing star shall declare his coming. Which prophecy, Virgill the Poet hauing read in Augustus time, and loone hauing seene the same fulfilled, applyed it (as I haue shewed before of all the rest,) to the flattery of Cæsar, and therefore hee saith in the place before alledged.

Ecce Dioræi,

procißit Cæsaris astrum.

Behold the star of Cæsar, (descend

Eglog, 4,

Proofes of Christianity.

ded of Venus) hath now appeared.
Which starre indeede, was the starre
of Caesars Lord and Maister.

After forty dayes past ouer, Saint Luke, 12.

Luke reporteth, howe Iesus by hys
Mother was presented in the Tem-
ple of Ierusalem: and therewithall,
recounteth two strange things that
happened at the same time, to wit,
that two graue & reuerend persons,
Simeon surnamed Iust, & Anna the
Prophetesse, both of singular sanc-
tity amongst the Iewes, coming into
the Temple at the same time when
Iesus was there in his Mothers arms,
tooke notice of him, and acknow-
ledged him publicquely for the Mes-
sias and Sauour of the world. Fore-
telling also by the Spirit of prophe-
cy, diuers particuler things that were
to ensue, both to Christ and Christi-
ans, and especially to his Mother the
blessed Virgin.

Which things being published at
that time, and confirmed afterwards
by the event, doe well declare, that
this narration of S. Luke could not
bee forged: as doe also the number
of particuler circumstances sette
downe about the time, place, and
persons, most notoriously knowne

The presenta-
tion of Iesus
in Ierusalem

Proofes of Christianity.

to a'l Ierusalem. For, as for Anna, shee had lyued from her youth untill foure score yeares of age in the Temple, and thereby was knowne to the most part of Iuy. And as for Simeon, hee was the Scholler of the most famous *Hillel*, and condisciple to *Ionathan* maker of the Chaldie Paraphrase, of whome I spake before, and the Jewes Thalmud confesseth, that by the death of these two men, (especially of Simeon) sayled the spirit of the great Synagogue, called *Sanhedrin*: which after the Captiuitie of Babilon vntill Herods time, supplied (in a sort) the spirit of Prophecy, and was expressely in Israel before the captivity.

Of Christes flight into Egypt for feare of Herod, S. Luke well noteth that it was prophecied by *Osea* long before, that God would call his sonne out of Egypt. And the Prophet *Esaie* describeth the same very particularly when he sayth: Behold our Lord *Iehoua* shall ascend vp, (or ride) vpon a light Cloud: (which was his flesh and humanity) and shall goe downe into Egypt, and all the Idols of Egypt shall shake at his presence.

Which latter poynt, *Eusebius*

Luke, 2.
Osea, 11.

Esaie, 19.

shewe
vident
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But c
cludeth
shew

Profe of Chriftianity.

sheweth that it was fulfilled most evidently in the sight of al the world, for that no Nation came to Chriftian Religion with so great celerity or fervour, as did the Egyptians, who threw downe theyr Idol: before any other Heathen Nations. And as they had beene the first in Idolatrie to other Countreies, so were they the first by Christes coming vnto men, that afterward gaue example to the world to returne to theyr Creator. It is also foretold in Esay; And I will giue Egypt into the handes of cruell Lords: and a potent King shall take possession ouer the. Which was fulfilled about the very time wherein Christ was to Come. For that then Egypt suffered many spoyles and cruelties exercised vpon Egypt by the Romaine Lords and Princes, as Pompey, Caesar, Anthony and other; in the ende Cleopatra theyr Queene, that was the last of all the bloud and line of the Ptolomies, was inforced to slay her selfe; and so Augustus the Emperour tooke possession of al Egypt, and subiected it as a Prouince to the Romaine Empire.

But consider you, how Esay concludeth the matter, after al these tem

Proofes of Christianity.

porall afflictions threatned against
Egypt, and confesse that such afflic-
tion is no signe of Gods dis-favour
to them who receiue it. For the
sayth God after all his cominations
In that day there shall be an Altar
Iehoua in the midst of Egypt: the
shall cry to God in their tribulation
and he shall send them a Saviour.
Blessing shall be in the midst of the
Land, to whome the Lord God
Hostes hath giuen his benediction
saying: blessed is my people of Egypt.
And here we make an end of our
cond Consideration.

The third Consideration.

The life and
actions of Je-
sus.

NOwe in the third place there com-
meth to bee considered (accord-
ing to our former diuision) the life
conuersation, doctrine, and Miracles
of I E S V S. And first, touching
things doore by him after his com-
ming out of Egypt, which was
about the sixt or seuenth yere of his
age, vntill his baptisme by S. Iohn
which was the thirtieth, therein is
little recorded, either in prophets
Ecclesiasticall wryters. For that
Iustine, S. Chrysostome, S. Augu-

Praiser of Christianity.

that time in the common exercise and labours of mans life: therby to shew himselfe true man, and giue demonstration how much he hated and detested idlenes.

Of S. Iohn Baptist.

OF Saint Iohn Baptist, all Hebrew Writers of that time, doe make mention, with exceeding praise and admiration of his holynesse: especially Iosephus that liued immediately after Christes dayes, sayth: hee was, *Vir optimus: Iudeos exita is ad virtutum studia.* A most excellent man, turning the Iewes to the exercise of vertue. Hee addeth also, that partly for feare of the great concourse of people which flocked vnto him, and partly by the solicitation of Herodias, Concubine and brothers wife to Herod Antipas, the great Herods Sonne, for whose cause hee had turned off his owne wife, Daughter to Areta, King of the Arabians: hee was apprehended and imprisoned in the Castle of Acherus, and therein soone after put to death. Which murder, Iosephus esteemed to bee

N 4 the

Proofer of Christianity.

the cause of all the misery which ensued afterward to Herode and his whole family.

Of this man it was written by Malachy the Prophet; *Beholde, I send my Messenger (or Angel) before me, and hee shall prepare the way before my face: and presently shall come to this Temple, the RULER whom ye seeke, and the MESSENGER OF THE TESTAMENT whom ye desire.* Which prophecy was fulfilled most evidently, vpon the preaching of Saint Iohn, when Christ came vnto him, & albeit Saint Iohn had neuer seene him before, yet hee acknowledged him for the Messiah, in the presence of infinite people, & his acknowledgement was confirmed by the visible descending of a Dove and voice from heaven, in the sight and hearing of all the people present, according as three of our Euangelistes doe report. Which they would neuer haue presumed to doe had not the matter beene most evident, & without all compasse of deniall or contradiction.

And truly, to one thing in all this story of Iesus life, doeth most establish the certainty of his being

Math. 3.
Mark. 1.
Luk. 3.

Proofes of Christianiety.

the true Messias: then that S. Iohn Baptist, whose Wisedome, learning, virtue, and rare sanctity is confessed and recorded by the Wrytings of all our adversaries, should refuse the honour of the Messias offered vnto him selfe, and lay it vpon Iesus: as also, should direct those disciples that depended vpon him, to the onely following and embracing of Iesus doctrine. Which is most evidently proved that he did for that to many followers and disciples as him selfe had, nor one appeared euer after, that was not a Christian.

The preaching and doctrine of Iesus.

When Iesus was baptized, hee beganne to preach, and his whole doctrine was directed to the manifestation of his Fathers will, and amendment of mans life. It tendeth to this one ground and principle. *Thou shalt loue the Lord thy GOD with all thy soules: and thy neighbour as thy selfe.* It was plaine, easie, perspicuous, and euident, though it treated most high mysteries. It had neither poynte nor pride of rhetorical wordes, nor flittering of mans

Deu. 10.
Mat 22.

Ne wicked

Proofes of Christianity.

Jewish Ceremonies.

wickednes, as the doctrine of many Philosophers had. Neither consisted it, of vnpromisable externall ceremonies, as the latter obseruations of the Jewish Lawe did, nor was it fraught with carnallitie and Spyrte of this worlde, as the Turkish Alcoran, and other sectaries doctrine is. But it was simplicitie; all was Spyrte; all was truth; all was honesty; all was humility, all was charity.

It tooke away, or disannulled, no one perfect or spiritual point of Moses Lawe, but rather reuiued, interpreted, fulfilled, and made perfect the same. For whereas that commanded externall obseruance, this added also internal obedience. Whereas that sayd loue your friends, this adioyneth, loue also your enemies. Whereas that commaunded we should not kill, this further commaundeth to speake no angry words. Whereas that prohibited to commit actually adulerie; this also forbiddeth to conet in mind. Whereas that sayde, take no interest or vsury of a Iewe that is thy Couasintman; this sayth, take it of no man whatsoever. Whereas that accounted every Iewe only to be thy neighbour, this

Mathew, 5.

Proofes of Christianity.

teacheth euery person lyuing to bee
thy Brother. Whereas that taught
thee to offer vp a Calfe, a Sheep, or
an Oxe for thy sinnes, this instruc-
teth thee to offer vp a contrite hart;
by Faith in the bloude of him that
dyed for all, with a firme and resolute
purpose of amendment of lyfe. And
finally, thys doctrine teacheth wholly
to the true, sincere, and perfect ser-
uice of G O D thy Lord, that made
and redeemed thee, to the exaltation
of his holy name, power, goodnesse,
& glory, to the deprefion of mans
pride by discovering his misery, to
the contempt of this world & vaine
pompe thereof; to the mortificati-
on & subduing of our sensual appe-
tites, to the true loue and vnfayned
charite of our neighbour: to the
flourishing vp of our Spirit or celestially
cogitation; to peace of conscience;
tranquility of minde, purity of bo-
dy; consolation of our soule. And
in one word, to reduce mankind a-
gaine to a certaine estate of innocen-
cy, simplicity, and Angelical sanctity
vpon earth, with his eye fixed on-
ly in the eternal inheritance of Gods
kingdome of heauen.

The effect of
Christs doe-
trine;

This was the doctrine deliuered
by

Proofes of Christianity.

be Iesus; which is the same that the Prophets of God fore-tolde should be deliuered by the Messias.

The life and conuersation of Iesus.

ANd as for his life & conuersation, by testimony of his greatest aduersaries, it was more admirable then his doctrine, his lyfe being a most liuely table wherein the perfection of all his doctrine was expressed. A man of such grauity, neuer in his lyfe hee was noted to laugh: of such humility, as being the sonne of GOD, hee scarcely in this world the dignity of a seruant of such sweet and milde behaviour, as all the iniuries of his enemies, neuer wrested from him one angry word. Finally, hee was such a one hee was described by Eley, so many ages before hee was borne, in these words; *He shall not cry nor contend, nor shal any man heare his voyce in the streete: hee shall not crush a bribe Reede, nor tread out a little floure that lyeth smothered vpon the ground, &c.* And another Prophet not long after him, brake forth into this speech, vpon consideration of the behaviour

Proofes of Christianity.

that should bee in the Mefsias: Re-
joyce thou daughter of Syon: tri-
umph thou daughter of Ierusalem:
for behold thy king shall come vnto
thee, thy iust Sauior: he is poore &c.
And as the Prophets did fore-tel the
vertue and sanctitie of the Mefsias,
so the deuils themselves coulde not
but confesse the same to haue beene
fulfilled in the person of Iesus, as is
most euident by the testimony of
Prophecie, a professed enemy of the
Christian name. Who after conside-
ration of diuers Oracles vttered by
his Idols, touching Iesus, hee brea-
keth forth into this confession. It is
exceeding wonderful, what testimo-
ny the Gods do giue of the singular
piety and sanctity of Iesus: for which
they auouch him rewarded with im-
mortality: but yet these Christians
are deceived in calling him G O D.
And last of all Iosephus the Iew, that
was borne immediately after Iesus,
writeth of him thus, There was at
this time one Iesus, a wiseman, if it
be lawfull to call him a man: a wor-
ker of most wonderfull miracles, &
a maister and teacher of al such men
as willingly weere content to em-
brace the truth.

*Porph. li. de
laud. Poilo.*

Of

Praiser of Christianity.

Of Iesus myracles.

By which testimony of Iosephus, we see mention also of Iesus myracles, which is the next thing which of we are to consider. And as Iosephus in this place, beeing a Iewe) beareth witnesse that Iesus performed many straunge myracles: so most apparantly, and according to the interpretation of Iosephus in this place, were the same myracles foretold by the Prophet of G O D, that they shold be done by the true Messias. So Esay in his thirty five chapter, describeth at large, how the Messias at his comming shall declare his commission, by giving sight to the Blind, hearing to the deaf, speech to the dumbe, and agility of body to the lame and cripple. And that which is more; God revealed this poynt very particularly to the Gentiles by the Sibyls, among whom one of them wrote thus of Christ to come, as Lactantius recordeth. *Hee shall doe al by his onely wonds, hee shall cure al infirmities: hee shall raise the dead: hee shall make the lame to run and skippe. the deafe shall heare: the* blind

Predictions of
the Messias
miracles.

Proofes of Christianity.

Blinde shall see: and the dumbe shall
speake. In five loaves & two fishes, fives
thousand persons shall bee satisfied, and
the fragments shall fil twelue baskets,
to the hope of many. He shall command
the winds, and walke vpon the furious
sea, with his feet of peace.

And after diuers other Greeke
testes to this purpose, shee conclu-
deth in these words. Men shall say,
that I am a mad and lying Prophe-
tesse, but when all these things shall
come to passe, then remember me,
for then shall no man say more, that I
was a lyar, but rather the Prophet of
the great God.

To these predictions of Prophets
in Iury and among the Gentiles, doe
agree the Doctors of the Iewes the-
selves, in many places of their Thal-
mund; to wit, that the Messias shall
be most wonderfull in working mi-
racles. And in their publique Com-
mentary vpo Ecclesiastes, they haue
these words. *Al the former miracles of
Prophets or Saints, shall bee nothing to
the myracles of the Messias, when hee
cometh.* And thus much for the fore-
telling of Chrystes myracles. But
now for the fulfilling thereof in Je-
sus; that is, howe these predictions

were

Proofes of Christianity.

The confesi-
on of Iesus
miracles by
his enemies.

were performed in the stupendious
workes and actions of our Saviour
Christ, there is no difficulty. For
that besides the former testimony of
Iosephus, (which were sufficient in
this case) the Iewes themselves doe
graunt and record Iesus myracles, in
diuers places of Treatises of their
Thalmud; yea, they make mention
of many wonderfull thinges that Ie-
sus did, which are not written by our
Eoangelistes. The same doth Mahomet
in his Alcoran, affirming, Iesus
the Sonne of Mary, to haue beene a
great Prophet, and to haue wrought
his myracles, by the only power and
Spyrite of God: and that himselfe
was sent to confirme Iesus doctrine,
sauiug onely in the poynte of his
God-head: wherein hee sayth, that
Iesus went too farre, and had a check
for the same at Gods hand when hee
returned to heauen.

Thus much do these enemies con-
fesse of Iesus miracles Which as it
much, coming from such witnes-
ses: so if they could eyther deny or
dissemble the same, they might be
prooued against them by most eu-
ident reasons: especially in twoe
poynts wherein there can be no pro-
bability

Proofes of Christianity.

bidity of any deniall.

The first is, the calling and retay-
ning of hys Apostles, and other
followers, (whereof Iosephus also
in the place before alledged, maketh
mention, as of a great miracle (who
were of diuers) callings, states, con-
dition, trades, and occupations in
the world. And yet all, vpon the sud-
daine, left both father, mother, wife,
children, & other temporal respects,
and followed him who had nothing
to giue or promise the in this world.
A man, that neuer spake them faire,
or vttered doctrine that was not re-
pugnate to the sensuality of this lyfe,
as may appeare by their owne wry-
tings and testimonies of him. A
man, (that was accounted by the
better sort,) as then it might seeme:
that is, by the Wise and learned of
that Countrey, and especially dislik-
ed by them that were of gouerne-
ment, as a dangerous and trouble-
some man to the state. One that had
neither friendes in the worlde to
beare hym out, nor a house to put
his head in. And yet notwithstan-
ding all thys, that worldly men and
women, and some such also as were
great sinners, & loose liuers before,
should

The calling of
the Apostles,

Proeses of Christianity.

should leaue all their worldly hope, stay, and condition, to follow such a man, with so great inconueniences, losses, dangers, & disfauiours as they did, and should continue with him in all his afflictions, and be content to die & loose their liues rather then forsake him or abandon his seruice. this (I say) is such a miracle as neuer in the world fel out the like, & must needes bee granted by the enemy, to be supernaturall.

The miraculous facts of Iesus

THE second poynt is, of external things and facts done by Iesus, aboue all power of humaine ability, in the sight and knowledge of all the Iewes, which facts were published by our Euangelistes, and especially by S. Matheew, in the Hebrew tongue, while yet the persons were aliue vpon who they were wrought, or infinite other that might bee witnesses thereof. As for example, the raysing of Lazarus in Bethania, that was a Village but a myle or two distant frō Ierusalem: at whose death and buriall also, (being a Gentleman) many Scribes and Pharisees

John, 11.

Proofes of Christianity.

must needs be present, (according to the Iewish custome at that time, as is reported by Iosephus) and they saw him both deceased, interred, and the funerall feast obserued for hym, as also raysed againe from death by Iesus, after foure dayes of his burial. With whom they did both eate and drinke, and conuerse after his returne to lyfe, and euery day might behold him walking vp and downe openly in the very streetes of Ierusalē. This story (I say) howe could it be feygned.

So also in like manner, the rayfing of the Archisynagogues Daughter, whose name is affirmed to bee Iairus, with diuers other circumstances that doe make the thing most notorious. The raising of the widdowes Sonne, before the gate of the Citty Naim, in the presence of all the people that bare the sayde Corpes, and stood about it. The healing of the Cripple in Ierusalem, that had lyen thirtie and eyght yeares lame, at the Pooles side, or Bathe called Probatica, which Myracle was done also in the sight of inioire people. The calling out of a Legion of deuils, from a man that for many yeres together

Math. 9.

Luk. 7.

Iohn. 5.

Mark. 8.

was

Prooves of Christianity.

was knowne to liue possessed in the Mountains, which deuils by peculialy licence, obtrayned of Iesus to enter into a heard of swine, and so presently carryed two thousand of them away into the sea, & drowned them. Where-upon the whole Countrey about, of the people called *Gerasians*, being stricken with extreame feare, vpon sight of the fact, besought Iesus most humbly to depart from their borders. The feeding and filling of five thousand men, besides women and children, with five barley loaves and two fishes only. The turning of water into wine, at a marriage at Cana, in the presence of all the Guests. The healing of him by a word only, that had an incurable drop sicke, & that at the Table of a principall Pharisee, and in the sight of all that sat at dinner with him.

This (I say) and diuers other such miracles, which were done in the presence and sight of so infinite a number of people, and recorded by our Euan-gelists, at such times when many desired to discredit the same, and might haue done easily by many witnesses and authorities, if any one part thereof had beene subiect

Nath. 14.

Luk. 9.

Luk. 14.

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Proofs of Christianity.

to calumination ; cannot in reason or probability bee doubted of. And therefore I must conclude, that seeing these things are above all power of humane nature, and could not bee done, but by the finger and vertue of the living God himselfe, considering also that it is impossible, that God should assist, or giue testimony vnto any falshood, it must needs ensue, that al was true & sincere which Iesus affirmed ; and consequently, seeing hee affirmed himselfe to bee the sonne of God, and the true and onely Melsias, it must needs follow by these miracles, that he was so in deede ; which is the ground of that speech of his to the faithlesse Pharisees, *If you wil not beleene my words, John, 10. beleene my deedes.* And thus much of Iesus life, doctrine, conuersation, and miracles.

The fourth Consideration.

T Here remaineth now onely, the *The passion & fourth and last consideration of resurrection.* this Section, which is, the passion, resurrection, and ascension of Iesus, And about his passion there is litle or no controuersie ; for that all his enemies

Prooves of Christianity.

enimies doe agree and graunt, that hee was betrayed by his owne Disciple; apprehended, afflicted, and delivered vp by the Iewes, and finally put to death vppon a Crosse by the Gentiles. The testimony of Ioseph may serue for all heerein, whose wordes are these; *That the principal Iewes of his Countrey, having accused and deliuered ouer IESVS to Pilate, (that was Governour of Iury for the Romaine Emperour) he adiudged him to the Crosse. The same doe other Iewes & Gentiles record, and in this they take great offence and scandall, that wee shoulde attribute diuinity vnto a man that had suffered death vpon the Crosse.*

*Iosep, lib. 18.
antiq, cap, 4.*

But if wee shewe that this was the eternall preordination and appoyment of GOD for sauing of mankinde, and that the same way foretolde both to Iew and Gentile from the beginning: and so vnderstood also by the Iewish Doctours themselves of elder times; then every reasonable man (I thinke) will remain satisfied, and prefer Gods diuine wisdom, before mans folly.

Christe

Proofes of Christianity.

Christ ascending to Ierusalem to receive his passion.

First then consider, that when Christ had ended his preaching, and wrought so many Myracles as seemed sufficient to his eternal wisdom, and when the time was come, preordayned by his passion (whereof hee told publicly his Disciples before,) hee went vp to Ierusalem of purpose to receive his Death; and made a solemne entry into that City vppon an Asse, which was prophesied of him many yeares before; *Reinoyce Daughter of Sion. Behold thy I V S T KING and S A- Math, 11 V I O V R, I shal come vnto thee vppon an Asse.*

And after his aboade some dayes in that place, he was betrayed & sold by his own disciple, as David before hand in many places had fore tolde should come to passe. The followed *Math, 10. his apprehension, and most seruile a- Plat, 40, 54. bulage by the Iewes, vwhereof it was fore prophesied in his person by E- lay, I gane my body to them that beate it, and my cheekes to them that buffeted the same. I did not turne my selfe*

Proofes of Christianity.

*selfe away from them that reprimand
me: nor yet from them that did spurne
my face.*

*The barbarous abuse of Iesus, fore-
told by prophecy.*

AFTER this barbarous intreaty of
the Iewes, they deliuered him ouer to Pilate a Gentile, & neuer ceas-
ed to sollicite and pursue their re-
quenchable hatred against him
till they sawe him on the Crosse
where also hee was vied in the high-
est degree of spightfull dealing.
Whereof likewise the Prophet
Isaia made mention long before
the person of the Messias, where he
sayde: *They pearced my hands and
feet: they diuided among them my
apparel, and vpon my (upper) gar-
ment they did cast lots.* And againe
of another Prophet hee complaint
saying; *They gaue mee an acerb
and in my thirst they refreshed me
with vinegar.*

Phil, 2.

Christes death plainly fore-told.

AND finally, that Christ should
die for the sinnes of mankind,

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Proofer of Christianity.

A common principle, both prefigured and fore-told throughout all the old Scripture. Prefigured by the sacrifice of Itack: by the rayling vp Gen 22. 13.
of the brazen Serpent, and by all other sacrifices that were in the Law. Fore-told not onely by the Scriptures before alledged, but also most plainly by Daniell, who was told by an Angell, that after a certaine time by him there appoynted; *Ungetur* Dan, 9.
Sanctus the Saint of Saints shall be annoynted, *et occiditur Christus*, and thys annoynted Saynte of Christ shall be put to death. Zacharie also about the same time, doeth not onely fore-tell his death, but also the kinde thereof, and from wh it people hee should receiue the same, for thus hee sayeth in the person of Christ himselfe. *The Inhabitants of Iherusalem at that day, shal looke vpon me, whom they haue crucified.*

The wonderful predictions of Christes passion, set downe by Esay.

BUT if yee will reade the whole story of Christes Passion, sette downe at large sixe hundred yeres before it fell out, I refer you to a narra-

Proofer of Christianity.

Esay, 57.

tion of Esay, who to signifie the strangenesse of the case, be-
ginneeth with the Preface. *Who wil giue credite to that we shall report, &c.* And then a litle after he goeth on in these words Hee shall moue vp as a tree from a dry earth: He hath no forme or beauty vpon him; we beheld him, & there was no countenance in him, we saw him the most contemptible & despised man in the world: a man full of paines, & experienced in infirmity. His countenance was obscure & despicable, and we made no account of him. Truly he took vpon himselfe our griefs, and did beare our paines. We accounted him as a Leper, and as a man stricken & punished by God. He was wounded for our iniquities, and crushed in pieces for our wickednes. The discipline (or correction) of our peace lyeth vpon him, and by his wounds we are made whole: we that all erred & gon astray like sheep, every man after his owne waies, God hath laid vpon him the iniquities of vs all: he was offered vp for vs, because he wold so. he shall be led to slaughter as a sheep: and as a Lamb he shall be silent before his shearer. For the sinner of my people haue

Proofer of Christianity.

Stricken him, saith God. He hath done no iniquity, neither was there deceit found in his mouth. Yet would the Lord crush him in infirmity.

But if he shall giue his life for sin: then shall he see a long seed (or generation) & the will of the Lord shall be directed in his hand. And for so much as his soule hath sustained labour: it shall see & be filled. And this *My iust servant*, * in his knowledge, shall iustifie many, and bear theyr iniquities. And I will allot vnto him very many people, and he shall diuide the spoiles of the stoute, for that hee hath deliuered his soule vnto death, & was accounted among the wicked, and prayed for his trespassors.

That is in making himselfe known, or revealing the knowledge of himselfe to the world.

*The particulars of Christes passion,
fore-told by Sibilla.*

THIS particularly (as we see) was the death & passion of our Saviour Christ, fore-told by the Prophets of Israell, to that Nation. Now heare yet the prophecy of Sibylla, if ye please, wherein she fore-shewed the same to the Gentiles; These are her owne words, set downe by Lactantius,

Prophet of Christ
rarius. Hee shall appeare miserable,
ignominious, & deformed: to the end
he may giue hope to the miserable.
Afterward hee shall come into the
hands of most wicked and faithlesse
men: they shall buffet him with their
facialligious fists, and shall spew upon
him, with their vncleane mouths: he
shall yeeld his innocent backe to the
whip, and shall say nothing while he
receiueth the stripes, to the end hee
may speak to those that are dead: he
shall beare a crowne of thornes, and
they shall giue him a gall to eat, and
vineger to drink: And this shall be
the hospitality he shall finde among
them. What thing can bee more
plainly described then thus?

The consent of Rabbines.

NEyther doe the Auncient Rab-
bines and Teachers among the
Iewes dissent from this. For that in
theyr Thalmud, that was gathered
about one thousand and twoe hun-
dred yeares agoe, the plaine senten-
ces of diuers are sette downe: that
theyr Messias at his comming, shall
bee put to death. And as for Rabbi
Ionathan, the Armour of the Chal-

Prooves of Christianity.

The Paraphrase, who dyed a little before our Saviour Christ was borne; he applyeth the whole Narration of the Prophet Esay before recited, (as needes hee must) to the murder of the Messias by the Iewes. Wuerup: Esay, 53.
 Upon Rabbi Simeon, that lyued the next age after him, wryteth these words following; *Woe be to the men of Israel, for that they shal slay the Messias. God shal send his Sonne in mans flesh to wash them, & they shal murder him.*

Whereto agreeth Rabbi Hadar-
 san and others, and doe prooue fur-
 ther, out of the fore-alleged Pro-
 phesy of Daniell, Chapter, 7. verse,
 27. that after the Messias shall haue
 preached halfe seauen yeares, he shal
 be slaine, For that Daniell sayeth: *In Dan, 9.*

*halfe of seauen yeares, the Host & Sa-
 crifice shal cease. Vppon the which
 wordes they comment thus; Three
 yeares and a halfe shal the presence of
 God in flesh, cry and preach vppon the
 Mount Oliuet, and then shal hee bee
 slaine. Which wordes, the Iewes Misdrach
 ordinary * Commentary vppon the Tehelim.
 Psalms, doe interprete to be meant
 of Christes preaching three yeares &
 a halfe before his passion. Which*

Proofes of Christianity.

disagreeth very litle or nothing from
the account of vs Christians, and of
our Euangelists.

*Of the myracles that fell out in Christs
death and passion.*

THUS see wee by all that hetherto
hath beene sayde, that the very
particulars of Chrystes whole death
and passion, were fore tolde most
plainly both to Iew & Gentile, and
acknowledged also by the ancient
Doctors of the Iewish Nation, be-
fore the effectuacion thereof came to
passe And Sibilla addeth further two
particular Myracles that should fall
out in the saide passion of the Me-
ssias, to wit; *That the vaile of the Iew
Temple, should breake in twos: and
that at mid-day, there should be dar-
kenes for three howres ouer all the world.*
Which thing to haue beene fulfilled
at the death of Iesus, not onely Saint
Mathew, doth assure vs in his Gos-
pell; but also Eusebius affirmeth,
that he had read the same wordes
worde, recorded in diuers Hea-
then Wryters. And amongst other, he
citeth one Phlegon an exact Chro-
nicler, that reporteth the same in the

Math, 27.

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Prooves of Christianity.

fourth year of the two hundred & two Olimpiad, which agreeeth iust with the eyghteenth year of Tyberius his reign, which was the year wherein our Sauour Christ suffered. And hee goeth so nigh, as to name the very houres of the day, as our Euangeligs doe. Aelcnlus an olde Astronomer, doth confirme the same, and prooued moreouer, by the situation and constitution of the Sunne and Moone at that time, that no Eclipse could the be naturally Which thing in like manner Dionisius Aepoigniad. d. obserue in the very day of Christs passion, being at that time but twenty and five yeares old, and yet well studded in Astronomy, as himselfe testifieth. And finally, Lucianus, a learned Priest of Antioche, was accustomed to prouoke the Gentiles to their owne Commentaries and stories, for record and testimony of things.

Of Iesus resurrection.

There ensueth now, for ending & confirmation of all that hath beene sayde and prooued before, to adde a word or two of Iesus Resur-

rection. Which poynt, as of all o-
ther it is of most importaunce: so
was it exactly fore-told both to Iew
and Gentile, & promised by Christ
himselfe in all his speeches while hee
was vppon earth. And among the
Iewes, it was assured by all the pro-
phecies before recited, which do pro-
mise so great aboundance of glorie,
ioy, and triumph to Christes Church
after his Passion. Which neuer pos-
sibly could be fulfilled, vlesse hee
had rysen from death againe. And
therefore the sayd Resurrection was
prefigured in Ionas, together with
the time of his aboade in the Sepul-
cher. It was also expressly fore-shew-
ed by Dauid, affirming; *That GOD*
would not suffer his holy one to see cor-
ruption. And after him againe, more
plainly by the prophet Ose; *Hee shall*
quicken vs againe after two dayes, in
the third day he shall rayse vs, and we
shall liue in his sight. And to the Gen-
tiles, Sibylla left written not farre
from the same time: *Hee shall end*
the necessity of death by three dayes
leepe: and then returning from death
to light againe, he shall be the first that
shall shew the beginning of Resurrex-
tion to his chosen: for that by conquering

Ionas, 2.

Psal, 16.

Ose, 6.

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Proofes of Christianity:

that he shal bring vs life.

Thus much was promised by prophets before Christes appearance. And Iesus to comfort his disciples & followers, reiterated his promise a- Mar, 12, 16, gaunte of himselfe in many speeches, albeit many times his meaning was not perceived. Which promise of returne from death, if it had beene made for some long time to come, (as Mahomet promised hys Saracins after eyght hundred yeres to reuivise them againe) albeit the performance were neuer meant; yet might the falshood lurk in the length of tyme. But Iesus assuring all men that hee would rise againe within three daies, it cannot be imagined, but that hee sincerely purposed to fulfill hys promise, for that otherwise the fraude must have beene discovered. Now then let vs consider what manner of performance Iesus made hereof.

The appearings which Iesus made after his Resurrection.

AND first the persons most interested in the matter as they whose totall hope, stay, refuge, and felicity depended hereof, I meane his ap-

Praifes of Christianity.

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Matthew. 26-
palled, dismayed, and afflicted Disciples, doe recount twelue sundry apparitions, which Iesus made vnto them in flesh after his Resurrection. The first was, to Mary Magdalene apart, when shee with Solome and other Women, went and remayned with Oyntments about the Sepulcher. The second was to all the women together, as they returned hom: wards, who also were permitted to embrace his feet. The third, was to Simon Peter alone. The fourth to the twoe Disciples in their iourney to Emaus. The fifth was to all the Apostles, and other Disciples together when the doores were shut. The sixt, was to the same company againe, after eight dayes when Thomas was with them, at what time also he did both eate and drinke, and suffered his body also to be handled among them. The seauenth was to S. Peter and Saint Iohn, with the other disciples, when they were asleepe, at what time also hee vouchsafed to eate with them. The eighth was to eleuen Disciples at one time vpon the Mount Thabor in Galilee. The ninth was, to more the 5. hundred bretheren at one time, as Saint
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Mark, 16.
- 3
1, Cor, 15.
- 4
Luke, 24.
- 5
Iohn, 10.
- 6
1, Cor, 13.
Ioh, 20.
- 7
Iohn, 21.
- 8
Mark, 16.
- 9
1, Cor, 15.

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Paule teſtifieth. The tenth was to S. James as the ſame Apoſtle recordeth. The eleventh was to all his Apoſtles diſciples & friends together, *Idem,* *xx* *Acts. 3.* vpon the Mount Oliuet, by Ieruſalem, when in their preſence he aſcended vp to heauen. The twelfth and laſt, was after his aſcention, vnto S. *12* *1 Cor. 15.* Paule, as himſelfe beareth witneſſe.

All thoſe apparitions are recorded in Scripture, as made by Ieſus after his Reſurrection, to ſuch as by his eternall wiſedome, were preordained to be witneſſes of ſo glorious a ſpectacle. To whome (as S. Luke affirmeth,) *He ſhewed himſelfe alive by Acts. 1.* many arguments, for the ſpace of forty dayes together, and reaſoned with them of the kingdome of his Father. And why any man ſhou'de miſtruſt the teſtimonie of thoſe men which ſaw him, conuerſed with him, ate with him, dranke with him, touched him, and hearde hym ſpeake, and whole entire eſtate and welfare, depended wholly of the certainty heereof. I ſee no reaſon. For what comfort had it been, or conſolation to theſe men, to haue deuſed of themſelues theſe former apparitions?

What encouragement might they haue

Prooves of Christianity.

Circumstances that confirme the true resurrection of Iesus.

haue taken in those dolefull tymes of desolation and affliction, to haue had among them the deade body of him, on whose onely life, they vniuersall hope and confidence depended: The Scribes and Pharises, being astonished with the suddaine newes of hys rising againe, confirmed vnto them by their own Souldiours that sawe it, found no other way to resist the same thereof, but onely by saying, (as all their posteritie doe vnto this day) that hys Disciples came by night and stole away his body, while the Souldiours were asleepe. But what likely hooode, or possibility can there be in this? For first it is euident to all the Worlde, that his Apostles themselues, (who were the heads of all the rest) were so dismayed, discomforted, and dejected at that time, as they durst not once go out of the doore, for which cause onely those silly women, who for their sexe esteemed themselves more free from violence, presumed alone to visite the Sepulcher, which no one man durst doe for feare of the Souldiours; vntill by those Women they weere enforced, that the fore sayde band of Souldiours were

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Proofes of Christianity.

crucified and put to flight by Christs resurrection.

And then how was it likely, that men so much amazed and ouercom with feare, shold aduenture to steale away a dead bodie from a Guard of Souldiours. that kept it? or if their hearts had serued them to aduenture so great a daunger; what hope or probability had there beene of success? especially, considering the said body lay in a new Sepulcher of stone, shut vp, locked, and fast sealed by the Magistrate?

Great improbabilities,

How was it possible (I say) that his Disciples shoulde come thither? breake vp the Monument? take out his body? and carry the same away, hence after to bee scene or founde, without espial of some one amongst so many that attended there? Or if thys were possible, (as in reason it is not) yet what profite, what pleasure, what comforte could they receiue hereby? We see that the Apostles & Disciples of hys, who were so abandoned of life and hart in his passion: after twoe dayes onely they were so changed, as life and death can be no more contrary.

For whereas before they kept home

Prooves of Christianity.

home in all feare, and durst appeare
no where, except among their own
private friendes: nowe they came
forth into the streetes and common
places, and avouched with all alac-
ry, and irresistable constancy, even
in the faces & hearing of their gre-
test enemies, that Iesus was risen
death to life; that they had seen
him, and enjoyed his presence. And
that for testimony and confirmati-
on hereof, they were most ready to
spend their lyues. And could all they
(trou you) proceed onely of a dead
body, which they had gotten by
stealth into their possession: would
not rather the presence and sight of
such a body, so torne, mangled, and
deformed, as Iesus body was, both
vppon the Crosse and before: haue
rather dismayed them more, then
haue giuen there any comfort? Ye
truely. And therefore Pilate the Go-
uernour, considering these circum-
staunces, and that it was vnluckely,
that eyther the body should be stolen
away without priuity of the Scold-
ours, or if it had beene, that it should
yeeld such life, hart, consolation, and
courage to the stealers: beganne to
giue care more dilligently to the

The examina-
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matter by Py-
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Prooves of Christianity.

matter: and calling vnto hym the
Souldiers that kept the watch, vnder-
stood by this the whole truth of the
incident, to wit, that in their sight &
presence, Iesus was risen out of hys
Sepulcher to life, & that at his rising,
there was so dreadful an earthquake,
with trembling and opening of Se-
pulchers round about; such scriches,
cries, and commotion of all Ele-
ments; as they durst not abide lon-
ger, but ranne and tolde the Iewish
Magistrats therof, who being great-
ly discontented (as it seemed) with
the advertisement, gaue them money
to say, that while they were sleeping,
the body was stollen away from them
by his Disciples.

All this wrote Pylate presently to
his Lorde Tyberius. who was then
Emperour of Rome. And hee sent
withall, the particuler examinations
and confessions of diuers others, that
had scene and spoken with such as
were risen from death at that time,
and had appeared to many of their
acquaintance in Ierusa'em, assuring
them also of the Resurrection of Ie-
sus, which information, when Ty-
berius the Emperour had considered,
he was greatly moued therewith, &
pro-

Proofes of Christianity.

proposed to the Senate, that Iesus might bee admitted among the gods of the Romaine Gods; offering by owne consent, with the privilege of his supreme royal suffrage to the decree. But the Senate in no wise would agree thereunto. Whereupon Tyberius beeing offended, gave licence to all men to beleue in Iesus that would; and forbid vpon paine of death, that any Officer or other should molest or trouble such, as bare good affection, zeale, or reverence to that name. Thus much testifieth Tertullian against the Gentiles, of his owne knowledge, who lyuing in Rome a learned man, and pleader of causes, diuers yeares before he was a Christian, (which was about one hundred and foure score yeares after our Sauour Chryst by ascension,) had great ability by reason of the honour of hys familie, learning, and place wherein hee lyued, to see and knowe the Records of the Romaines. And the same doe affirme also Egippus, another ancient Wryter of no lesse authority then Tertullian, before whom he liued.

Neither onely diuers Gentiles had

Proofer of Christianity.

this opinion of Iesus Resurrection
again from death, but also sundrie
Iewes of great credit & wise come, at
that time were enforced to beleue
it; notwithstanding, it pleased not
God to giue them so much grace as
to become Christians.

The opinion
of the wiser
sort of Iewes
touching Ie-
sus resurrecti-
on at that
time.

This appeareth plainly by the
learned Iosephus, who wryting his
story not aboue fortie yeares after
Chrystes passion, tooke occasion to
speake of Iesus and of his Disciples.
And after hee had shewed howe hee
was crucified by Pilat at the instance
of the Iewes, and that for all thys,
his Disciples ceased not to loue him
still: hee proceeded with these
wordes; *Idcirco illis tertio die vita re-*
sumpta, denuo apparuit. That is, for
this loue of his Disciples, hee appea-
red vnto them againe the third daye,
when he had resumed life vnto hym.
Which expresse, plaine, and resolute
wordes wee may in reason take, not
as the confession onely of Iosephus,
but as the common iudgement, o-
pinion and sentence, of all the dis-
crete and sober men of that time,
layde downe and recorded by this
Historiographer. In whose dayes
there were yet many Christians a-
lyue,

Prooves of Christianity.

live that had seene and spoken with
Iesus after his Resurrection; and in-
finite Iewes, that had heard the same
protested by their Fathers, brethren,
kins-folkes, and friends, who
had beene themselves eye witnesses
thereof.

Of Iesus ascension.

AND thus hauing declared and
prooued the Resurrection of our
Saviour Iesus, both how it was fore-
shewed as also fulfilled: there remaineth
nothing more of necessity to be said
in this Section. For that who soeuer
seeth and acknowledgeth that Iesus
being dead, could raise himselfe againe
to life, will easily beleeue also, that
he was able likewise to ascend vp
into heauen. Whereof notwithstanding,
S Luke alledgeth one hundred and
twenty witnesses at the least, in whose
presence he ascended from the top of
the Mount Olivet, after forty dayes
space, which he had spent with them
from the tyme of his resurrection.

Hee alledgeth also the appearance
of two Angels among all the people

Acts, 6.

Proofes of Christianity.

for testimony thereof. Hee nameth the day and place, when and where it happened. He recounteth the very words that Iesus spake at his ascension.

He telleth the maner how he ascended, & how a cloud came down, and receiued him into it out of their sight. He declareth what the multitude did, whether they went, and in what place they remayned after their departure thence.

And finally, hee setteth downe so many particulars as it had beene the easiest matter in the worlde, for hys enemies to haue refuted his narration, if all had not beene true. Neyther was there any to receiue more homage by the false-hoode thereof, then himselfe, and those of his profession, if the matter had beene feyned.

Wherefore to conclude at length this treatise of the byrth lyfe, doctrine, actions, death, resurrection, and ascension of Iesus: seeing nothing hath happened in the same, which was not fore-told by the Prophets of GOD; nor any thing fore-shewed by the same Prophets concerning the Messias, which was not

The conclusion of this conclusion.

fulfilled most exactly, within the
compasse and course of Iesus
vpon earth: we may most certainly
assure our selues, that as GOD
neither fore-tell an vntueth, nor
yeeld testimony to the same, so
it not be, but that these things which
wee haue shewed to haue beene
manifestly fore-prophecied, and
evidently accomplished, must needs
assure vs, that Iesus was the true Me-
sias. Which thing shal yet more par-
ticularly appeare, by that which fol-
lowed by his power and vertue, after
hys ascention; which shall be the ar-
gument of the next Section, which
followeth.

*How Iesus prooued his Deity, after his
departure to heauen.*

SECT 3

The contents
of this third
section,

AS by the deedes and actions of
Iesus, while hee was vpon the
earth, compared with the predi-
ctions of Gods Prophets from time to
time: he hath beene declared in the
former Sections to be the true Me-
sias and Sauour of the world; for
whys that now we take in hand, that

Propose of Christianity,

the same he shewed by such thinges
insued after his ascension and de-
scension from this world. Wherein his
power & Deity appeared more ma-
nifestly (if it may be so spoken) then
in other his works which he wrought
in his life. In which kinde, albeit I
might treat of many, and almost in-
finite branches, yet for order & bre-
uities sake, I meane onely to take in
consideration these few that ensue.
Wherein not only the power of Je-
sus, but also his loue, his care, & pro-
vidence, and most perfect accom-
plishment of all his promises, and finally,
the iustification of all his speeches,
prophecies, & doctrines vpon earth
shall be declared.

And to reduce what is to be sayde
therin to some order and method, it
is to be noted; that in the first place
shall be considered the sustentation,
protection, increase, and continua-
tion of Chrystes little Church and
kingdome, that himselte first plan-
ted and left vpon earth. The second
consideration, shall bee of his Apo-
stles and their actions. The third of
his Euangelists. The fourth, of his
Witnesses and Martyrs throughout
the world. The fift shall treat of the
king-

The diuisions
of the particu-
lar considera-
tions ensuing.

Prooves of Christianity.

kingdome of infernall powers, beaten downe by his vertue. The first, of the punishment and iust reuenge that lighted vppon his enemies, who most impugned his diuine person in the world. The seauenth & last, shall declare the fulfilling of all such Prophecies & predictions, as proceeded from his diuine mouth, while he was conuersant vpon earth.

The first Consideration.

Christ church. **N**OW then for the first, it is to be considered, that at Iesus departure out of this worlde from the Mount Oliuet, S. Luce reporteth, that all the multitude of his followers, which there had behelde his ascension into heauen, returned backe together into the city of Ierusalem, and there remained in one house together, continuing in prayer and expectation what shoulde become of them. The whole City was bent against them; themselves were poore and simple people; and dyuers of them women; Lands or reuenues they had none to maintaine them; nor friends in Court to gyue them countenance agaynst theyr enemies.

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Proofer of Christianity.

The name of Iesus was most
known; and whosoever did fauour
him, was counted an enemy to the
law. There wanted not (perhaps)
among them, who considering the
great multitude, would imagine
with themselves what should become
of them? where they should find to
maintaine and sustayne them? what
should be the end of that feeble co-
gregation? for abroad they durst not
goe, for feare of persecution; & con-
tinue long together they might not,
for want of necessaries. Besides that,
some howe they expected to bee
molested & drawne forth by Catch-
poles and other Officers.

And albeit in these distresses the
fresh memories of Iesus: and hys
former promises made vnto them at
his departure; as also the delectable
presence of hys blessed Mother, and
her often exhortations and encou-
agements vnto them, did comfort
them generally as may be supposed:
yet, to him that by humaine reason
should ponder and weigh their pre-
sent state and condition it could not
seeme but seeme hard, and no waies
desirable.

But beholde vpon the suddaine,
when

Prophet of Christianity.

The coming
of the holy
Ghost, and
what comfort
hee brought
with him.

when they had continued nowe ten
dayes together, & might by all pro-
bability find themselus in very high
degree of temporall distresses, Iesus
performed his promise of sending
them a *Comforter*, which was the
holy Ghost. By whose coming he
sides the internall ioy and incredible
alacitry and exultation of mind, they
receiued also fortitude and audacitie
to goe forth into the worlde. They
receiued the gift of tongues, enabling
them to discourse and deale with all
sortes of people. They receiued wis-
dome and learning, with most won-
derful illumination, in highest miste-
ry, whereby to preach, to teach, and
conuince their aduersaries. They re-
ceiued the gift of prophetic, to fore-
tell thinges to come, together with
the power of woorking signes, and
miracles, whereby the whole world
remained astonied.

And for a taste or earnest penny
of that which should ensue, concer-
ning the infinite increase of that ty-
le Congregation; they sawe three
thousand of theyr aduersaries con-
uerted to them in one day, by a Ser-
mon of S. Peter.

Which encrease went on so fast,

Profer of Chriftianity.

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time that ensued: that with-
any yeares after, the Gentiles
themselves confessed, that the bran-
ches of congregation, were spread
in the world, and began to put
downe the very Romane Emperors
honours. Whereof not long after,
that was as learned as euer
was converted frō Paganisme to
Christianity, beareth recorde in hys
easie to an Emperour and his of-
ficers, who according to the nature
of persecutors, accounted Christians
traitors and enemies to his state
and dignity. Which vulgar obiecti-
on Ioseph said learned man refu-
sed in these words.

We were enemies to your estate,
we might well seeke newe Citties
and Countreys whereof to beare go-
uernment; for that you should haue
your Empire more enemies then
Citizens. We haue filled your Cit-
ies, your Townes, your Prouinces,
your Islands, your Castles, your For-
tresses, your Tents, your Campes,
your Courts, your Palaces, your Se-
nates, and your Market-places. Only
we haue left your Idolatrous Tem-
ples vnto your selues; all other pla-
ces are full of Christians. If wee were

Proofer of Christianity.

enemies, what dangerous Warres might we make against you, (albeit our number were farre lesse,) who esteeme so little of our liues, as to offer our selues dayly to bee slaine at your hands: This then is your satisfaction in very deede, not your persecuting of vs, but that we are honest, patient, & obedient and that it is more lawfull in Christian Religion, to bee killed, then to kill.

The wonder-
ful quicke in-
crease of
Christes
Church,

By which words of Tertullian in this first beginning & infancy (as it were) of Christian Religion, (for he liued in the second age after Christ) we see how this little flocke & kingdom of *Iesus* was increased notwithstanding al the resistance & violence of the world against it. Which appeareth by the same Tertullian, to haue beene such: and was even at that time when he wrote those words (the fourth persecution being then most sury) as all the Males: Eternall of the world tog. ther had not so much rigour shewed against them: as had the most innocent Chrystian that liued, for confessing onely that name and Religion.

This then declared most apparantly, that it could not proceede but of some

Prooves of Christi-unity.

the diuine power and supernatural
assistance, then in so short a space, a-
gainst the contradiction and opposi-
tion of so many aduersaries, among
ships, swords, and tortures, of so
great potent, and violent persecuti-
ons, this poore, simple, and feeble
sermon should pearse through,
and augment it selfe so strongly. Es-
pecially, if we consider the outward
traces of this increase, wherein there
is nothing to allure or content
the nature nothing gorgious, no-
thing delectable, nothing to please
the carnall sensuality.

Wee read of an Emperour, that
being in had to conquer the world,
made this Proclamation for wyn-
ning men vnto his partie. Who so
will come and be my seruant,
if he be a Foote man, I will make
him a horse-man; if he be a Horse-
man, I will make him ride with
Coaches; if he be a Farmour, I will
make him a Gentleman, if hee pos-
sess a cottage, I will giue him a vil-
lage; if hee haue a Village, I will
make him a Citie, if hee be a Lord of
a Citie, I will make him Prince of
a Region or Countrey. And as for
gold, I will poure it forth vnto them

*Plin in Apo-
prife, regim.*

Prooſes of Chriſtianity.

by heapes and weight, and not by number.

This was the Proclamation and Edict of Cyrus to his followers, very glorious (as wee ſee) in pomp of words and oftentation of ſtyle. Let vs nowe compare the Proclamation of Ieſus, whoſe entrance and Preface was, *penitentiam agite*. Repent yee. And then it followeth: *Tu her mundo preſſuram habebis*: In this World you ſhall receiue affliction. And then after againe; *They ſhall whippe and murder you*. And yet further; *You ſhall be hateful in the ſight of al men for my ſake*. Then is there adioyned. *He that loveth his life ſhall loſe his ſoule*. After that enſueith, *He that wil follow mee, & not beare his Crolle*. And finally the concluſion is: He that cometh to me & doth not hate his Father, his Mother, his wife, his children, his brethren, his ſiſters, & his owne life for my ſake, hee is not worthy to be my ſervant.

This was the entertainment propoſed by Ieſus, to ſuch as wold come and ſerve vnder his banner, with expreſſe proteſtation, that himſelfe was ſent into the Worlde, not to bring peace, reſt, & eaſe to fleſh & bloud, but

John, 16.

Math. 10.

Luke, 9.

Luke, 14.

Math. 8.

Uses of Christianity.

to be the cause of sword,
persecution, combat, and commi-
- And yet with these colde offes
- sessed to the world by pore, ab-
- ost, and most contemptible Offi-
- and by this doctrine so crosse
- and opposite to mans nature, incli-
- nation, & sensuall appetite, hee gay-
- and more harts vnto him: within the
- space of forty yeares, as hath beene
- then euer did Monarch in the
- World, possesse louing Subjects, by
- what soeuer temporall allurements
- they might or did propose. Which
- argueth most evidently, the omni-
- potent puissance of him, that con-
- trary to mans reason, could bring to
- passe so miraculous a conquest.

The third Consideration.

There followeth in order, the cō- Of Christs
- sideration of Christs Apostles, Apostles,
- which in some respect may be sayd
- more strange & wonderfull then the
- former, in that they beeing both
- rude, simple, and vnlearned men,
- (and for the most part of the baser
- sort,) should be chosen and assigned
- to so great a worke, as was the con-
- uersion of all Countries and Nations,

Proofer of Christianity.

and to stand in combate with the power, learning, and wisdom of all the world. Neither onely had they to contend and fight against their enemies, but also to direct, gouerne, and manage all those, who should be adioyned to their Maisters kingdom. To which charge they seemed so vntoward and insufficient, in all that time wherewith they liued with him heere vppon earth; as by their questions and demaundes made vnto hym a lytle before hys Passion, they might appeare to haue learned very little in three whole yeares conuersation & instruction; and in very deed to be incapable of so high mysteries and functions.

Yet notwithstanding, these men, who of themselves were weake and impotent, after strength and confirmation receiued by the descending of Gods holy spirit into the, became so perfect, able, and most excellent men, as they brought the whole World in admiration of them. Not only by the most exquisite perfection of their doctrine, (wherein on a suddaine, without study, they excelled, and conuincd the greatest Philosophers then liuing,) but also, and

Proofs of Christianity.

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Especially, by the rare & stupen-
dous miracles which they wrought
in the sight of all men. The content
whereof, in S. Luke reporteth,
was the beholders, not onely into
amazement, but also into feare &
trembling terror.

Acts, 2.

And for example, he recoureth the
healing of a lame man at the tem-
ple of Ierusalem, which had
been a Cripple for the space of forty
years and more, and this Myracle
was done and testified in the pre-
sence and knowledge of all the Cir-
cumstantes. Hee recordeth also the dreadful
fall of Annanias and Saphira, by

Acts, 3.

the speech and voyce of S. Pe-
ter, as in like manner the healing of
many sick people, by the presence
and shadowe of the same Apostle.
Hee reporteth also the most won-
derfull deliuerance of the sayde S.
Peter, out of the bandes and prison
which he was shutt up in, by the
assistance of the Angell of G O D.
The varietie of Languages, which all
the Apostles spake. The visible de-
scending of the Holy Ghost vpon all
the Apostles, on whome the sayd Apostles
did but lay theyr handes. The my-
raculous conversion of S. Paule, by
Christes appearing vnto him in the

Acts, 5.

1. Cor, 13.

Prose of Christianity.

way then he went to persecute, Of which miracle, S. Paul himselfe protesteth in euery place afterward, and once especially, in an open audience and iudgement, before K. Agrippa, and Festus Gouvernour of Iury.

The miracles reported of the Apostles could not bee layned.

These miracles & many more are recorded by S. Luke, whereof some part were scene by himselfe, and the rest most euident to all the World, as doone in publique before infinite witnesses. Neither is it possible they could bee layned, for that (as in the like I haue before noted) it had bin most easie to haue refelled them, & therby to haue discredited the whole proceedings of Christian Religion in their first beginnings. As for example; if the miracle of Saynt Peter, beeing deliuered forth of the hands and prison of Herod Agrippa, had any way beene to bee touched with falshood, howe many would there haue beene of Herods Officers, Cou tiers, seruants, and friends, that for defence of their Princes honour, so (deeply raynted by this narration of Saint Luke, published not long after the things was done, how many (I say) woulde haue offered themselves to refuse and disgrace the
writ

Proofer of Christianity.

Whereof, hauing so pregnant
proofe by publique recorde to doe
euen so again, whereas the same
heere reporteth of his own know-
ledge that in a Citty of Macedonia,
named Philippi, Saint Paule and Si-
lus after many myracles done, were
caged and put in prison, with a
strong garde in the lowest prison
all theyr feete locked fast in the
A 2, 26.
boord of Tymber and that at mid-
night, when Paule and Silas began
pray, the whole pryson was sha-
ken, and all the doores throwne o-
pen, and also the giues, not onely of
these two, but of all the other pri-
soners vpon a sodaine burst in sun-
der and that thereupon, not onely
the saylour cast himselfe at the feete
of Paule, but the Magistrates al-
so (who the day before had caused
him to be whipt.) came and asked
for pardon, and humbly intreated
him to depart out of theyr Citty.
This story (I say) if it had been false,
had needed no more for confu-
sion thereof, but only to haue exami-
ned the whole citty of Phillippi, who
could haue testified the contrary.

And yet a nong so many a fact-
ice, & earnest impugniers of Chri-

Proofes of Christianity.

stian Religion as Gods enemy sty-
red vp in the Primatiue Church, of
all sorts and sects of people: no one
euer appeared, that durst attempt to
take in hand, the particuler impro-
uing of these or the like Myracles,
but rather confelssing the faster,
sought alwaies to discreditte them by
other sinister calumniation: namely
and commonly, that they were
wrought by the deceits & sleights of
Art Magick.

Matth. 12.

Thus said the Iewes of the Myra-
cles of Iesus, and so saide Iulian the
Apostata, of the wonderfull strange
things by Saint Peter, and S. Paule
affirming them to haue beene the
most expert in Magicke, of any that
euer liued; and that Christ wrote a
speciall booke of that profession, &
dedicated the same to Peter and
Paule; whereas notwithstanding it
is most euident, that Paule was a
persecutor diuers yeares after Christ
his departure.

One Hierocles also wrote a book,
wherein hee fayned Appolonius Ti-
anxus to haue done the like Myra-
cles or Magick, which Christ, & his
Apostles did by diuine power. And
finally, it is a generall opinion, that
both

Proofs of Christianity.

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Julian and Iulian, gaue them-
selves extremely to the studie of
any Science, as no man euer
like, vppon emulation onely
the Myracles doone in Rome by
Peter and Paule, when Nero liued,
by other Saints and Disciples in
time of Iulian.

But what was the ende? Pliny
was a Pagan, wryteth thus of
Nero, that as no man euer labou-
red more then he in that Science, so
he leaft a more certaine te-
mony of the meruailons excee-
ding vanity thereof. The like in ef-
fect writeth Zosimus of Iulian, al-
tho himselfe a malicious Hea-then.

*Zosim ia vi-
ta Iulian.*

And if it were not written, yet
the leuerall extraordinarie calami-
ties & most miserable deaths which
by all their Magicke they could not
refuse, doth sufficiently testifie the
same vnto vs, especially the last
words of Iulian. *Vicisti Galilee, Vi-
cisti.*

Thou hast won (o Galilee)
thou hast gotten the victory. Ac-
knowledging thereby as well the
truth of Christs Myracles and of his
followers, as also the vanity, folly, &
vaines of his owne endeuors.

Thus then went forward Chry-
ster

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the Apostles, and preached him eu-
rie where throughout all the world.
Domino corporante & sermone con-
firmando, sequentibus signibus: that is,
(as S. Marke affirmeth) the Lords
Jesus working with them, and con-
firming their preaching by signs &
Myracles. In respect of which be-
nigne assistance of Jesus in their ac-
tions, S. Luke sayeth further: *They*
dealt most confidently in the Lord, his
word of grace giuing Testimony unto
their doings, and shewing fourth signs
and most prodigious wonders by their
hands. No persecution, no terror, no
threats of enemies, no difficultie, or
danger that might occur, could stay
them from their course of setting
forth Christs name and glory.

And they were so assured of the
truth, by the inward illumination
which they had, and by this certaine
Testimony of Gods fauour and as-
sistance in dooing Myracles; as one
of them writeth thus. That which we
haue hearde, which wee haue seene
with our eyes, which we haue beheld
which our hands haue handled of the
word of life: that we do testifie and
a. nounce vnto you. And another
who had * been a grieuous persecu-
tor

Acts, 14,

1, Iohn, 1,

S. Paule.

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and was convicted without any conference with any Christian in the world: said, *Of Iesus that was dead and risen againe, that neither tribulation, nor distresse, nor famine, nor danger, nor persecution, nor sword,* Rom. 8.

could daunt him from the service of such a Maister. And in another place he saith, that hee esteemed all things of this world, wherein man might glory, to bee as yerie dung and detriments, in respect of the eminent knowledge, (that is his Phil. 3.

trade) of his Lorde Iesus Christ. In which very name hee took so exceeding great delight: as in a fewe Epistles which he left written, he is observed to haue yfed his sentence, *dominus noster Iesus Christus*, about two hundred times.

Neither indured this in these Afflictions for a time onely but all theyr lives, which as they spent the same with alacrity in the service of Iesus, in the end they gaue vp the same most cheerefully, to what soeuer death presented it selfe, for confirmation and sealing of their former doctrine: neuer so full of confidence, courage, and consolation, as at that heare, nor neuer so boldly depou-
cing

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cing their Maister or talking so joy-
fully of rewards, Crowns, and King-
dome, as at the very last instant and
vp-shot of their worldly combat.

His then declareth most manifest-
ly, that the actions of these men pro-
ceeded not of humane spirite, nor
could be performed by the power of
man, but by the diuine force and su-
pernaturall assistance of their Lord
and God, whome they confessed.

The third Consideration.

Of the Euan-
gelistes.

AND thus much in breuity of
Christs Apostles. There cometh
next his Euangelistes: that is, such
men as haue left vnto vs written, hy
birth, life, doctrine, & death. Where-
in it is to be noted, that Iesus being
God, took a different way from the
custome of man, in deliuering vnto
vs his Lawes and precepts. For that
men, who haue beene Law makers
vnto the Worlde, knewe no surer
way of publishing theyr Lawe, and
procuring authority to the same, the
to write them with their own hands,
and in their life time to establish
theyr Promulgation. So Lycurgus,
Solon, and other among the Gre-
cians

cians

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... Numa to the Romaines, Ma-
... to the Saracines: and dyners
... in like manner. But Iesus to
... hys diuine power in directing
... peace and style of hys Euange-
... would not leaue any thing writ-
... by himfelfe, but passed from this
... world in simplicity and silence, with
... any further shew or ostentation
... hys owne doings: meaning not
... withstanding by his eternal wisdom
... the prophecy of Ezechiell should
... be fulfilled, which fore-signified the
... being of his foure irrefragable wit-
... nes, which day and night, without
... rest, should preach, extoll, and mag-
... nifie their Lorde and Maister to the
... worlds end.

Iesus left no-
thing written
by himfelfe.

Foure then were fore-prophecied;
and foure as we see by Gods prou-
idence, were provided to fulfill the
same prophecy. The first and last are
two Apostles, that wrote as they had
scene. The two middle are two Dis-
ciples, who registred things as they
had vnderstood by conference with
the Apostles. The first Gospell was
written by an Apostle, to giue light
and open the way to all the rest. And
the last in like manner was written
by an Apostle, to gine authority and
con-

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confirmation to all the former. The first was written in the Hebrew or Iewish tongue, for that Iesus actions were doone in that Countrey, to the end that thereby, eyther the whole Nations might beleue them, or the obstinate impugn them. The other three were written in the publique tongues of all other nations, that is, in the Greek and Romaine languages, if it be true (which diuers hold) that S. Marks Gospell was first written in Latine.

They wrote their stories in diuers Countries; each one remayning far distant from another, and yet agreed they all (as we see) most exactly, in the very same narratiō. They wrote in diuers times, the one after the other, and yet the latter dyd neyther correct nor reprehend any thing in the former. They published their stories, when infinite were alie that knewe the facts, and many more that desired to impugn them. They sette downe in most of their particular Narrations, the time, the day, the houre, the place, the Village, the house, the persons, the men, the women, and other the like. Which circumstances, the more they are in

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the more easie to be refused
if they were not true. Neither
did they in Iury write of things done
only in the same Countrey
but in Townes and Citties that
were publicly knowne, in Bethan-
and Bethsaida. Villages hard by
Jerusalem: in the Suburbs and hills
rounde the City, in such a streete, as
the Gate, in such a Porch of the
Temple, at such a fish poole, which
people in Ierusalem did euery day
hold.

They published theyr wryting in
their owne lyfe time, and preached
the word, so much as in weyung they
were recorded. They permitted the
same to the iudgement, and exami-
nation of all Chrystes Church, espe-
cially of the Apostles, who were able
to discern euery least thing there-
in conuayned. So S. Marke set forth
his Gospell, by the instruction and
approbation of S. Peter, as also did
S. Luke by the authority of S. Paul.
They altered not their writings af-
terward, as other Authours are wont
in their latter editions, nor euery cor-
rected they one iotte of that which
they had first set downe. And that
which neuer happened in any other
writer

The publishe
ing of our
Gospell.

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Writings in the world besides, nor e-
uer Prince or Monarch was able to
bring to passe, for credit of his Edicts
or sanctions: they gave their lyes
for defence and iustifying of that
which they had written.

Their manner of writing, is sin-
cere and simple, without all Affe-
amplification, or rhetoricall exor-
tation. They flatter none, nor Te-
sus himselfe whom they most adore,
nor in confessing him to bee their
God and Creator, doe they conceale
his infirmities in flesh, in that he was
man: as bys hunger and thirst: bys
beeing weary: howe hee wept: bys
passion of feare, and the like. So
likewise in the Apostles that were
the Gouvernours, Superiours, and
heads of the rest: doe these Euan-
gelists dissemble, hide, or passe over
no such things as were defects, and
might seeme to worldly eyes to turn
to their discredit. As for example,
how Christ rebuked them for theyr
dulnes in vnderstanding: howe af-
ter long instruction, they proposed
notwithstanding, very rude and im-
pertinent questions vnto him; how
Thomas would not beleue the as-
sertation of his fellowes: how Saint

Math, 22.

Mark, 3.

Iohn, 7.

Luke, 19.

Mark, 15.

Ioh, 10, 11,

Profes of Christianity.

and S. James, the Sons of Ze-
lo, ambitiously solicited to haue
the preeminence of sitting nearest
to Christ in hys glory: which latter
case, being set down clearly by S.
Mark, while yet S. Iohn the Apostle
was living, the same was neuer deny-
ed, nor taken ill by the said Apostle,
nor was S. Markes Gospell any
the lesse approued by him, al-
tho he liued longest, and wrote last
of all the rest.

Mark, 10.

Nay, which is more, and greatly
to doubt) to be obserued; these E-
uangelists were so sincere and religi-
ous in theyr Narrations, as they no-
ted specially the imperfections of
themselves, and of such other as they
principally respected. So S. Mathew
saith himselfe *Mathew the Pub-*
lican. And so S. Marke, being Pe-
ters Disciple, recordeth particularly
how S. Peter thrice denied his Lord
and Master. S. Luke that was Schol-
lar and dependant of S. Paule, mak-
eth mention alone of the differen-
ces between Paule & Barnabas, and
in the story of S. Stephens death, af-
ter all his narration ended, he addeth
a clause, that in humaine iudgement
might haue beene left out, to wit,

Sauing

Mark, 14.

Mathew. 10-

Acts. 15.

As, 17.

Saulus erat confitens peccatum. Saul was confessing and culpable of Stephens death. Whereby we may perceiue most perspicuously, that as these men were plaine, sincere, and simple, and far more presuming to deuiſe any thing of themselves, so were they religious, and had scruple to passe over, to leaue out any thing of the truth in fauor of themselves, or any other whatsoever.

These mens wrytings then, were published and receiued for vndoubted truth, by all that liued in the very same age; and were priuie to the particulars therein containned. They were coppied abroad into infinite mens hands, and so conserued with al care and reuerence, as holy and diuine Scripture. They were read in Churches throughout all Countiees and Nations: expounded, preached and taught by all Pastours, and commentaries made vpon them by holy Fathers from time to time. So that no doubt can be made, but that wee haue the very same wrytings incorrupt as the Authours left them: for that it was impossible for any enemie to corrupt so many copies ouer the world, without discouery and resistance.

No doubt but that wee haue the true wrytings of our Euangelistes.

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And the same very textes,
words, and sentences, which from
the age the learned Fathers doe
eudge out of these Scriptures, wee
find them now, as they had them at
first. As for example, S. Iohn
lived longest of all the Apostles
and Evangelistes, had among other
disciples and Auditors, Papias, Ig-
nace, and Polycarpus, all which a-
re of the foure Gospels and other
writings left vnto vs in the new Te-
stament, affirming S. Iohn to haue
writen the same. These men were
before againe to Iustinus Martyr,
Irenaeus, and other, whose wrytings
remain vnto vs. And if they did not,
yet their sayings and iudgements
touching the Scriptures, are recorded
vnto vs by Eusebius and other Fa-
thers of the next age after, and so tra-
nsmitted to hand, vntill our dayes. So
that of this there can bee no more
doubt, then whether Rome, Con-
stantinople, Ierusalem, & other such
famous Citties, knowne to all the
worlde at this day, bee the very same
whereof Authours haue treated so
much in ancient times.

The

Proofes of Christianity.

The fourth Consideration.

AND thus much of Chrystes E-
uangelistes, for whose more cre-
dite, and for confirmation of things
by them recorded, his diuine promi-
dence preordained, that infinite wit-
nesses (whom we call Martirs) should
offer vp their blood in the Primitive
Church, and after. Whereas for no
other doctrine, profession, or Reli-
gion in the World, the like was ever
heard of; albeit among the Iewes
in the time of the Machabees, and in
some other times also, when that Na-
tion for theyr sinnes were afflicted
by Heathen Princes, some few were
tyrannized, and iniuriously put to
death; yet commonly, and for the
most part, this was rather of barbar-
ous cruelty of the Pagans for theyr
resistance, then directly for hatred
of Iewish Religion. And for the
number, there is no doubt, but that
more Christians were put to death
within two Moneths for theyr be-
leeffe thorough out the World, then
weere of Iewes for two thousand
yeres before Christs coming; which
is vndoubtedly a matter very won-
derfull,

Maca, lib,
1, & 2.

Proofs of Christianity.

considering that the Jewish
religion impugned no lesse the Pa-
go Idolatry, then doth the doctrine
of Christians. But thys came to
pass that Christes wordes might be
believed, who sayde; *I come not to
peace, but the Sword.* And a-
gain, *I send you forth as sheepe a-
mong wolves.* That is to say, to be
persecuted and harmed, and your blood to
be deuoured.

In which extreame and most in-
credible sufferings of Christias, three
proofes are worthy of great confide-
nce. The first, what infinite mul-
titudes of all estates, conditions, sex,
names, and age, did suffer daylie,
in testimony of this truth. The se-
cond, what intollerable and vnaccus-
tomed torments, not heard of in
the Worlde before, were deuised by
Tyrants for afflicting this kinde of
people. The third, was the inuincible
courage, and vnspeakable alacritie,
the Christians shewed, in bearing
out these afflictions, which the ene-
mies themselves could not attribute
but to some diuine power, & super-
naturall assistance.

And for this latter poynt of com-
fort in theyr sufferings, I will alledge
only

religion of
to vincible
in the world
but of the
against

Math. 5.
Math. 10.

Euseb. 1. 9.
hist. 1. 12.

Prooſſe of Chriſtianity.

The ſingular
alacrity of
Chriſtians in
their ſuf-
ferings.

only this Teſtimony of Tertullian
againſt the Gentiles, who objected
that wicked men ſuffered alſo as well
as Chriſtians: whereto this learned
Doctour made anſwer in theſe words.
Truth it is, that many men are prone
to ill, and doe ſuffer for the ſame;
but yet dare they not defend their
euill to be good, as Chriſtians doe
their cauſe. For that euery euill thing
by nature, doeth bring with it cy-
ther ſcare or ſhame; and therefore
wee ſee that malefactors, albeit they
loue euill, yet would they not appear
ſo to the world, but deſire rather to
lye in couer. They tremble when
they are taken, & when they are ac-
cuſed, they deny all, and doe ſcare
often times confeſſe their doings
vpon torments. And finally, when
they are condemned, they lament
more, and doe impure their bad
fortune, to deſtiny or to the Planets.
But the Chriſtian, what doeth hee
like in thys? is there any man affa-
med? or doeth any man repent him
when he is taken, except it be for that
he was not taken rather? if he be re-
ted by the enemy for a Chriſtian, he
glorieth in the ſame: if hee bee ac-
cuſed, he defendeth not himſelfe: if
he

Protes of Christianity.

When asked the question, he confessed willingly; it he be condemned, he saith thanks. What euill is there then in the Chrystians cause, which lacketh the naturall sequel of euill meane, feare, shame, retriuation, repentance, sorrow, & deplo-
ration? What euill (I say) can thys be termed, whose guiltines is ioy? Whose accusation is desire? Whose punishment is happines.

Hereto is the words of learned Iesus assistance
Iulian, who was an eye witnes to his Martyr,
whom he wrote, and had no small
cause of those that suf-
fered, being himselfe in that place
that as daily hee might expect to
be of the same affliction To which
yet, how ready he was, may ap-
pear by diuers places of this his A-
pologie, wherein he vitereth (besides
a zeale and feruour) a most confi-
dence, security, and certaine assurance
of Gods assistance, by that which he
hath performed to infinite o-
thers in their greatest distresses, from
the same worde before: So that no-
thing doth more ascertaine vs of the
same power and omnipotencie of
IHSVS, then the fortitude intelli-
gent, which above all humane rea-
son

Proofes of Christianity.

son, force, & nature, he imparted to
his Martyrs.

The fifth consideration

The subiecti-
on of spirits.

AFTER which consideration, there
commeth to be weighed, the fifth
pointe before mentioned, which is
of the same power and omnipoten-
cy of Iesus, declared and exercised
vpon the Spirits infernall. Which
thing partly may appeare by the O-
racles alledged in the end of the for-
mer Section, (wherein those Spirits
fore-tolde, that an Hebrew Child
should be borne to the vtter subuer-
sion and ruine of their Tyrannicall
dominion) and much more at large
the same might bee declared, by o-
ther answers & Oracles vttered after
Christs natiuity, and registred in the
Monuments euen of the Heathens
themselues. Whereof he that desireth
to see more ample mention (especi-
ally out of Porphyrie who was then
liuing,) let him reade Eusebius sixth
Booke, *De preparatione Euangelica*,
where he shall find store, and name-
ly, that Apollo many times excla-
med, *Hei mihi, congemiscite & Hei*
mihi : Hei mihi. Oraculorum defectus

Proofes of Christianity.

Woe vnto mee, lament
 me, woe vnto me, woe vnto
 me, for that the honour of Oracles
 now forsaken me. Which com-
 plaints and lamentations are nothing
 but a plaine confession that Iesus
 Christ of whom a Prophet sayd di-
 uerſe things before; *Attenuabis omnes*
terras he shall wear out & bring
 to beggery, all the Gods or Idols of
 the earth. This confessed also the
 evil ſpyrits themſelves, when at
 Iesus appearing in Iury, they came
 to him diuers times, and beſought
 him not to afflict or torment them,
 but to command them, preſently to
 come to Hell, but rather to per-
 mit them ſome little time of enter-
 tainment in the Sea, or mountaines,
 among heardeſ of Swine, or the
 like. Which confession they made
 in the ſight of all the worlde and de-
 clared the ſame afterwards by theyr
 words and deeds.

Sopho, 1.

For preſently vpon Iesus death, &
 after the preaching of his name and
 Goſpell throughout the World, the
 Oracles which before were aboun-
 dant in every Province and Coun-
 try, were put to ſilence. Whereof I
 might alledge the testimony of very

*Of the mira-
 culous ceaſing
 of Oracles at
 Christs appea-
 ring.*

Prooves of Christianity.

many Gentiles themselves, as that of
Iuuenall

Cessant Oracula Delphi.

Saty. 9.

All Oracles at Delphos doe now
cease, &c.

That also of another Poet:

Lucan.

Excessere omnes adytis,

arsisque relictis

Dij quibus imperium

hoc steterat, &c.

That is, the Gods by whome thys
Empire stood, are all departed from
their Temples, and haue abandoned
their Altars and place of habitati-
on. Strabo hath also these expresse
words. *The Oracle of Delphos at this
day is to be seene in extreame beggary
and mendicity.*

And finally, Plutarch that lived
within one hundred yeares after
Christ, made a speciall Booke to
search out the causes, why the Ora-
cles of the Gods were ceased in hys
time. And after much turning and
winding many wayes, resolved vpon
two principall points or causes ther-
of. The first, for that in hys tyme,
there was more store of Wise-men
then before, whose aunsweres might
stand in steede of Oracles; and the
other

Prooſes of Chriſtianity.

that peradventure the Spyrits
which were accuſtomed to yeeld O-
bedience, were (by length of tyme)
growne old and dead. Both which
ſayings, in the verie common ſence
of all men, muſt needs be falſe and
by Plutarch himſelfe cannot ſtand
in probability. For firſt, in hys
bookes which he wrote of the liues
of ancient famous men, hee confeſ-
ſeth, that in ſuch kind of wiſedome
the moſt eſteemed, they had not
their equals among their poſterity.

Secondly, in his Treatiſe of Philo-
ſophy, hee paſſeth it for a ground-
truth, that ſpyrits not depending of mate-
rial bodies, cannot die or waxe old,
and therefore of neceſſity hee muſt
conclude, that ſome other cauſe is to
be yeelded of the ceaſing of theſe
ſtudies, which cannot bee but the
ſentence and commaundement of
ſome higher power, according to
the ſaying of S. Iohn, *To this ende*
ſent the ſon of God, that hee might
take (or overthrow) the works of the
world.

1, Iohn, 3.

Neyther did Ieſus thys alone in
his owne perſon, but gaue alſo pow-
er and authority to his Diſciples and
others to doe the like, according

Prooves of Christianity.

Math, 10.

to their commission in S. Mathew's
Gospell: *Super omnia Demonia, &
spiritus immundos, &c.* You shall have
authority ouer all deuils & vncleane
spyrts. Which commission, howe
they afterward put it in execution,
the whole world yeeldeth sufficient
Testimony. And for examples sake
only, I will alledge in this place an
offer or challenge made for triall or
prooffe thereof, by Tertullian to the
Heathen Magistrates and persecu-
tours of his time, his words are the
following.

Let there be brought here in pre-
sence before your tribunall seates,
some perſon who is certainly known
to be possessed with a wicked spirit,
and let that spirit bee commaunded
by a Chrillian to speake, and he shall
as truly confesse himselfe to be a de-
uill, as at other times to you, he will
safely say hee is a God. Again, at
the same time, let there be brought
foorth one of these (your Priests or
Prophets) that will seeme to be pos-
sessed with a diuine spirit, I meane of
those that speake galping, &c. (in
whome you imagine your Gods to
talke,) and except that Spyrte also
(commaunded by vs) doe confesse
him

Professors of Christianity.

to be a deuill, (being afraid
to be vnto a Christian) doe
not hold the blood of the Chry-
st in that very place; &c. Nor fe
to their owne shame, but ra-
ther for honour or advantage, yet
the Spyrtes will not say to vs, that
he was Magitian, as you doe,
but that he was of the common co-
munion of men. They will not say, he
was taken out of the Sepulcher, but
they will confesse that hee was the
true, wisdom, and word of God;
that he is in heauen, and that he shall
be our iudge; &c. Neither will the deuils in our pre-
sence deny themselves to be vnclean
spyrtes, and damned for their wic-
kednes, & that they expect his most
awful iudgement, professing also,
that they do feare Christ in GOD,
and God in CHRIST, and that
they have made subiects vnto his Ser-
uice. *Matthew 23. 17.*
Whereto are the words of Tertul-
lian, contayning (as I haue sayde) a
most confident challenge, and that
upon the lues and blood of all Chri-
stians, to make vs all of their power
in controlling those spirites, which the
Romains and other Gentiles adored
him

Proofer of Christianity.

as their Gods. Which offer, seeing it was made and exhibited to the persecutors themselves, then lyuing in Rome, well may we be assured, that the enemy would neuer haue omitted so notorious an aduantage, if by former experience he had not bene perswaded, that the ioyning hereto would haue turned and redounded to his owne confussion.

And this puissant authority of Iesus imparted to Christians, extended it selfe so farre forth, that not only theyr words and commandements, but euen their very presence did shut the mouthes and driue into feare the miserable spyrtes. So Lactantius sheweth, that in his dayes, among many other examples of this thing, a feely-Seruingman that was a christian, following hys Mayster into a certaine Temple of Idols, the Gods cryed out, that nothing coule bee well doone, as long as that Christian was in presence. The like recordeth Eusebius of Dioclesian the Emperour, who going to Apollo for an Oracle, receiued answer, *That the iust men were the cause that he could say nothing.* Which iust men, Apollo Priests interpreted, to be meant ironi-

Proofs of Christianity.

ically of Christians; and there-
upon Dioclesian beganne his most
late and cruell persecution in Eu-
ropean dayes. Sozomenus also wry-
eth, that Iulian the Apostata, ende-
avouring with many sacrifices & con-
jurations, to draw an answer from
Apollo Daphneus, in a famous
place called Daphne, in the suburbs
of Antioch, vnderstood at last by the
Orde, that the bones of Saint Ba-
sil the Martyr, that lay neare to
the place, were the impediment why
that GOD could not speake. And
hereupon, Iulian caused the same
body presently to be remoued. And
finally, hereof it proceeded, that in
all sacrifices, conjurations, and other
mysterie of the Gentiles, there was
brought in that phrase recorded by
Lucian, *Exeat Christianus*,
let Christians depart; for that while
they were present, nothing could be
well accomplished.

To conclude, the Pagan Prophe-
cie, that of all other most earnestly
endeuoured to impugne & disgrace
Christians, and to holde vp the
honour of the enfeebled Idols, yet
discourse of the great plague that
ruined most furiously in the City

Prooffe of Christianity.

of Messina in Sicilie where he dwelt
yeeldeth this reason. why Aescula-
pius the God of Physicke (much ado-
red in that place,) was not able to
helpe them. *It is no marvaile* (sayth
he) *if this City so many yeeres be vex-*
ed with the plague, seeing that both
Aesculapius, and al other Gods be now
departed from it, by the comming of
Christians: For since that men have be-
gun to worship this Iesus, we could ne-
uer obtaine any profit by our Gods.

A meruailous
confession of
Porphyrie.

Thus much confesseth this Patron
of Paganism concerning the maine
that his Gods haue receiued by Iesus
honour Which albeit he spake with
a malicicus minde, to bring Christi-
ans in hatred and persecution there-
by: yet is the confession notable, and
cōfirmeth that story which Plutarch
in his fore-named Booke dooth re-
port, that about the latter yeares of
the raigne of the Emperour Tyberius,
a strange voice, & exceeding hor-
rible clamour, with hydious cries,
wriches & howings, were heard by
many in the Graecian sea, complay-
ning that the great GOD Pan was
nowe departed. And this Plutarch
(that was a Gentle,) affirmed to
haue beene alledged and approoued
before

Proofer of Christianity.

When the Emperour Tyberius, who
do reigned greatly thereat, and
made not by the skill of all his Di-
vines and Soothsayers, (whome he
called to that consultation,) gather
any reasonable meaning of this
wonderful accident. But we Christi-
ans, comparing the time wherein it
happened, unto the time of Iesus death
and passion, and finding the same fully
agree, may assuredly persuade our
selves, that by the death of their great
God Pan, (which signifieth all) was
effected the utter overthrow of all
wicked spirits and Idols vpon earth.

The first Consideration.

And thus hath the Deity of Je-
sus been declared, and appro-
ved by his omnipotent power, in
showing Internall enemies. Nowe
cometh it for vs to make manifest the
same, by his like power and Diuine
justice shewed vpon diuers of his E-
nemies here on earth; whose great-
est punishment, albeit for the most
part be reserved for the life to come,
yet some times for manifestation of
his omnipotency, (as especially it
was behouefull in those first daies of
his

Prooſes of Chriſtianity.

hys appearance in the Worlde) hee chaſtenth them alſo, euen here on earth in the eie and ſight of all men. So wee reade of the moſt infamous and myſerable death of Herode the firſt, ſurnamed Aſcalonita, who after his perſecution of Chryſt in his infancy, and the ſlaughter of the Infants in Bethleem for hys ſake; was wearied out by a loathſome life, in feare and horroure of his owne Wife and Children: whome after hee had moſt cruelly murdered, was enforced alſo by deſperation, through his vpspeakeable griefes, vexations, and torments, to offer his owne hand to his owne deſtruction, if hee had not been ſtayed by his friends that ſtood about him.

After him, Archelaus his eldeſt Sonne, that was a terrour to Ieſus at hys returne from Egypt, fell alſo by Gods Iuſtice into maruailous calamities. For firſt, beeing left a King by his Father, Auguſtus would not allow or ratifie that ſucceſſion, but of a King made him a Tetrarch, aſſigning vnto him onely the fourth part of that dominion which his Father had before. And then againe, after nine yeares ſpace, took that a-
way

Proofes of Christianity.

in like manner, with the greatest
labour hee could deuise, leazing
all his treasure & riches by the
way of confiscation, and condem-
ning his person to perpetuall banish-
ment, wherein he died most misera-
bly in Vienna in France.

Not long after this, the second
sonne of Herod the first, named He-
rod Antipas, Tetrarch of Galilee,
he put Saint Iohn Baptist to death
and scorned Iesus before his passion, Herod Anti-
pas.

(whereat both himselfe & Herodi-
as his Concubine was present,) was
spoiled also by Caius the Emperor,
(being accused by Agrippa his nea-
rest kins-man) and most contra-
naturally sent in exile, first in Lyons in
France and after that to the most
barren and inhabitable places in
Iberie, where hee with Herodias
wandering vp and downe in extreame
clumy so long as they liued, and
fully ended their dayes abandoned
of all men. In which misery also it is
recorded, that the dauncing daugh-
ter of Herodias, who had in her io-
ly demanded Iohn Babtists death,
being on a certaine time enforced
to passe over a frozen Riuer, sudden-
ly by the Ice brake, and shee in her fall
had

Prophet of Christianity.

had her head cut off by the same sword without hurting the rest of her body to the great admiration of all the lookers on.

The like event happened unto another of Herods family: named Herod Agrippa, the accuser of the forenamed Herod the Tetrarch, who in his great glory and triumph, having put to death Saint James the brother of Saint John Evangelist, and imprisoned Saint Peter that was soon after in a publique assembly of Priests and Nobles at Caesaria, stricken from heaven with a most horrible disease, whereby his whole body purrified, & was eaten with vermine, as both Saint Luke reporteth, and Josephus affirmeth. And the same Josephus, with no small metanale in himselfe, declarerh that at the very same time where he wrote his story, (which was about threescore and ten years after the death of Herod) he first the whole progeny and of spring kindred & family of the said Herod, (which he saith was exceeding great, by reason he had many wives together, with many children, brothers, & sisters, besides Nephewes and kind-folke) were all extinguished in most miserable

Acts 12.

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And first of *Clodius* felicity.
And gaue a testimony (sayth
the) to the World of the most
confidence, that men doe put
in humane felicity.

And as the punishments lighted
only vpon Iesus proffessed enimies
only; so escaped not all the Ro-
mains their chastisement. I meane
such as had especially their hands in
persecution of him or any of his fol-
lowers after him. For first of *Pórtius*
that gaue sentence of death a-
gainst him, we read that after great
grace receiued in Iury, hee was
sent home into Italy, and there by
manifest disfauour shewed vnto him
by the Emperour his Master, fel in-
to such desperation, as he slew him-
selfe with his owne hands.

The punish-
ment of such
Romaines,

Pilate

And secondly, of the very Empe-
rours themselves, who lyued from
Tyberius (vnder whome Iesus suffe-
red) vnto *Constantine* the great, vn-
der whome Christian Religion took
dominion ouer the Worlde (which
contayned the space of three hun-
dred yeeres) very few or one escaped
the manifest scourges of Gods dread-
full iustice shewed vpon them at the
burning vp of their daies. For exam-
ple sake *Tyberius*, that permitted
Christi-

Proofer of Christianity.

Christians to live freely, and made a Law against their molestation, (as before hath beene shewed) dyed in his bed peaceably. But Caligula that followed him, for hys contempt shewed against all diuine power, in making himselfe a God, was soon after mureded by the consent of his dearest friends.

Caligula.

Nero also, who first of all other began persecution against the Christians, within fewe monethes after he had put S. Peter and S. Paule to death in Rome, hauing murdered in lyke manner hys owne Mother, Brother, Wife, and Mayster, was vpon the suddaine, from his glorious estate and Maiesty, throwne down, into such horrible distresse and confusion in the sight of all men, as being condemned by the Senate to haue his head thrust into a Pyllary, & there most ignominiously to be beaten or whipped to death, was constrained (for auoyding the execution of that terrible sentence) to massacre himselfe with his own hands, by the assistance of such as was dearest vnto him.

Nero.

The like may bee shewed in the tragickall endes of Galba, Otho, Vitellius,

Proofs of Christianity.

Julian, Domitian, Commodus, Pertinax, Julian, Marcianus, Antoninus, Alexander, Decius, Gallus, Volutianus, Aemilianus, Valerianus, Galienus, Caius, Carianus, Maximianus, Maximus, Lucinius, and others.

Many Emperors that dyed miserably.

Whose miserable deaths, a Noble man and Counsellor (well neere one hundred yeares past) did gather a pious Zosimus a Heathen Wryter, to shew thereby the powerfull hand of Iesus vpon his enemies: adding furthermore, that since the time of Constantine, (whiles Emperors have bene Christians) few or no such examples can be shewed, except it bee vpon Julian the Apostata, Valens the Arian heretick, or some other of like detestable & notorious wickednes. And thus much of particuler men, chastised by Iesus.

But if we desire to haue a full example of his iustice vpon a whole Nation together, let vs consider what befell Ierusalem, and the people of Iury, for theyr barbarous crueltie practised vpon him, in hye death and passion. And truly, if we beleefe Josephus, and Phylot the Iewish Historiographers, (who liued either with Christ, or immediatly after him) it can

Proofer of Christianity

can hardly be expressed by the tongue
or penne of man, what insufferable
calamities and miseries, were inflicted
on that people, (presently upon
the ascension of I E S V S) by Pilate
their Gouverneur; vnder Tyberius
the Emperour; and then againe by
Petronius vnder Caligula, and after
that, by Comanus vnder Claudius,
and lastly by Fiestus and Albinus vnder
Nero. Through whose cruelties
that Nation was enforced finally to
rebell, and take Armes against the
Romaine Empire: which was the
cause of their utter ruine and extir-
pation, by Tytus and Vespasian, at
what time, besides the overthrow of
their City, burning of their Tem-
ple; and diuers other infinite distres-
ses, which Iosephus an eye-witnesse
protesteth, that no speech or hu-
mane discourse can declare.

The very same Authour likewise
reordeth, eleuen hundred thousand
persons to haue been slaine, & some
score and seauenteene thousand ta-
ken alive, who were eyther put to
death afterwarde in publique tri-
umphes, or sold openly for bond-
slaves into all parts of the world.

And in this vniuersall calamity

of

Proofes of Christianity.

of the Jewish Nation, being the most
notorious and grievous, that ever
happened to people or Nation be-
fore or after them, (for the Romans
never practis'd the like y^o others)
is singularly to be observed, that
in the same time and place, in which
they had put Iesus to death before:
that is, in the Feast of the Paschall,
when their whole Nation was assem-
bled at Ierusalem, from al parts, pro-
vinces, and Countreies of the earth,
they received this their most pittifull
execution, and that by the hands of
the Romans Caesar, to who by pub-
liquery, they had appeared from
Iesus, but a litle before.

Yea, further it is observed and no-
ted, that as they apprehended Iesus,
and made the entrance to his passion
upon the Mount Olives, so Tytus (as
Iosephus writeth) upon the same
Mount planted his first sledge for
their finall destruction.

And as they led Iesus from Cai-
phas to Pilate, afflicting him in their
presence: so now were they them-
selves led up and dōwne, from Iohn
to Sennan, (two Tyrants that had re-
surned dominion within the Cittie.)
and were scourged and tormented
before

Proofer of Christianity.

before the tribunall seates. Again as they had caused Iesus to be scoffed, beaten, and villainously intreated by the Souldiours in Pylates pallace: so were now their owne principall Rulers and Noble-men, (as Ioseph writeth) most scornfully abused, beaten, and crucified by the same Souldiers. Which latter poynts of crucifying or villainously putting to death, vpon the Crosse, was begun to be practised by the Romanes vpon the Iewish Gentry, immediately after Christes death, and not before. And now at this time of the warre, Ioseph affirmeth, that in some one day, five hundred of his Nation were taken & put to this opprobrious kind of punishment, insomuch, that for the great multitude he saith,

Lib. de bel:
cap. 28.

Nec locus sufficeret Crucibus, nec Crucis corporibus: That is, neyther the place was sufficient to contayne so many crosses as the Romans set vp, nor the crosses sufficient to sustaine so many bodies as they murdered by that torment.

This dreadfull and vspeakable misery, fell vpon the Iews about fortie yeares after Christes ascension, when they had shewed themselves most

Prooſes of Chriſtianity.

and obſtinate and obdurate againſt
the doctrine, deliuered vnto them,
not only by himſelfe, but alſo by his
Disciples; of which Diſciples they
knew ſaine S. Stephen and Saint
James, and had driven into baniſh-
ment both S. Peter and S. Paul, and
others that had preached vnto them.

To which latter two Apoſtles, (I
ſaie S. Peter & S. Paul) our Sa-
uour Chriſt appeared a little before
their martyrdoms in Rome, as Lac-
tantiuſ Wryeth, and ſhewed that
within three or ſoure yeares after
their deaths, hee was to take reuenge
vpon their Nation, by the vtter de-
ſtruction of Ieruſalem and of that
Generation. Which ſecrete aduiſe,
the ſayde Laſtantiuſ affirmeth, that
Peter and Paule reuealed to other
Chriſtians in Iury; whereby it came
to paſſe (as Euſebiuſ alſo and other
Authours doe mention) that all the
Chriſtians liuing in Ieruſalem, de-
parted thence, not long before the
ſiege began, to a certaine Towne
named Pella, beyond Iordan, which
was aſſigned them for that purpoſe
by Ieſus himſelfe, for that it beeing
in the dominion of Agrippa, who
ſtoode with the Romaines, it remai-
ned

*Lib 4. diui.
i ſincap. 21.*

Proeses of Christianity.

ned in peace and safety, while all Ier-
ry besides was brought to desolatio.

The Iewish
miseries after
the destructi-
on of Ierusa-
lem.

This then was the providence of
God for the punishment of the Iew
at that time. And euer after, they
estate declined fro worse to worse,
and their miseries dayly multiplied
throughout the world. Whereof he
that will see a very lamentable narra-
tion, let him read but the last Booke
onely of Iosephus Historie, *De bello
Iudaeo*, wherein is reported, besides
other thinges, that after the war was
ended, and all the publique slaugh-
ter ceased. Titus set threescore thou-
sand Iewes as a present to his Father
to Rome, there to be put to death at
his pleasure in diuers & sundry man-
ners. Others he applied to be specta-
cles for pastime to the Romans that
were present with him, whereof Iose-
phus sayth, that hee sawe with his
owne eyes, two thousand and five
hundred murdered & consumed in
one day, by sight & combat among
themselves, and with wilde beastes,
at the Emperours appointment. O-
thers were assigned in Antioch and
other great Citties, to serue for sag-
gots in their famous bone-fires, at
tymes of triumph. Others were sold

Proofes of Christianity.

to be bound Slaves, others condemned to dig and hewe stones for ever, but this was the ende of that warre and desolation.

After this againe vnder Traiane the Emperours, there was so infinit a number of Lewes slaine, and made away by Marcus Turbo in Affrica &

The final desolation of the Jewish Nation.

Linius Quintus in the East, (as all Histories agree) that it is impossible to expresse the multitude. But yet more wonderful it is, which the same Historians do report, that in the eighth yeare of Adrian the Emperour, one Julius Seuerus being sent to extinguish all the remnant of the Jewish generation, destroyed in small tyme sixty and eight Townes and Villages within that Countrey, and slewe the hundred and foure-score thousand of that bloud and Nation in one day: at which time also hee beate downe the city of Ierusalem in such sort, as he left not one stone thereof standing vpon another of their ancient buildings; but caused some part thereof to bee reedified againe, and inhabited onely by Gentiles. He changed the name of the Cittie and called it **AELIA**, after the Emperours Name. He drove all the progeny

Proofer of Christianity.

geby & of-spring of the Iewes forth
of all those Countries, with a perpetuall
Law confirmed by the Emperour, that they
should weuer returne no, nor so much as
looke back from any high or eminent
place to that Country againe. And this was
done to the Iewish Nation by the Roman
Emperours, for accomplishing that
demand, which their principall Elders
had made not long before vnto
Pilate the Romain Magistrate, concerning
Iesus most iniurious death, crying out
all with one consent and voice, to wit,
*Let his blood be vpon vs, and vpon our
posterity.*

Mat 27.

The seauenth Consideration.

The fulfilling
of Iesus prophecies.

AND herein also, I meane in the
most wonderfull, & notorious
chastisement, or rather reprobation
of the Iewish people, which of all
the Worlde was Gods peculiar be-
fore, is set out vnto vs as it were in a
Glasse, the seauenth and last poynt,
which wee made mention of before
in the beginning of this Section: to
wit, the fulfilling of such speeches &
prophecies, as Iesus vttered when he
was vppon the crosse; as namely
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Tracts of Christianity.

Arise, after a long and vehement
imagination made to the Scribes
of Pharisee, and principall men of
the Nation, (In which he repeateth
seuerall tymes that dreadfull
woe) he concludeth finally,
that all the iust blood, iniuriouſlie
shed from the first Martyr Abel, ^{Math. 23.}
shall be reuenged very shortly vpon
that generatio. And in the same
place, he menaceth the populus of
Ierusalem, that it shoulde bee
made desert. And in another place,
he assurcth them, that one stone
shall not bee left standing thereof
vpon another. And yet further hee
saith vpon the same Citie
these words; *The dayes shal come, y-*
when, and thine enemies shal enui-
ſe thee with a wall, and shal besiege
thee, they shal strengthen thee on e-
uery side, and shall beate thee to the
ground, and rbye thy children in thee. And
more particularly, he fore-telleth
very signes whereby his disciples
shall perceiue when the tyme in-
to was come, vsing thys speeth
to them *When you shal see Ieru-*
salem besieged with an Army, then
know that her desolation is at hand,
and these are the dayes of reuenge,

Luke, 19.

Luke, 19.

Luke, 21.

Proofof Christianity.

to the end al may bee fulfilled which is
written. Great distresse shal fall vpon
the earth, & vengeance vpon the peo-
ple. They shal bee slaine by dint of the
sword, & shal bee led captiue into a
Countrey. And Ierusalem shal be tro-
den vnder foete by the Gentiles, vntill
the time of Nations be accomplished.

This fore-tolde Iesus of the mys-
ery that was to fall vpon Ierusalem,
and vpon that people (by the Ro-
manes and other Gentiles,) when
the Iewes seemed to be in most se-
curity, and greatest amity with the
Romanes, (as also they were when
the same things were written,) and
consequently at that time, they might
seeme in all humane reason, to haue
lesse cause then euer before to mi-
doubt such calamities. And yet how
certain and assured fore knowledge,
(and as it were most lesse feeling)
Iesus had of those miseries; he declar-
ed, not onely by these expresse
wordes, and by their euent: but also
by those pittifull teares he shed vpon
sight & consideration of Ierusalem,
and by the lamentable speech he re-
sued to the women of that City, who
wept for him at his passion, persua-
ding them to weep rather for them-
selves.

Preface of Christianity.

And for their Children, (in re-
spect of the miseries to follow) then
to him. Which words and predicti-
ons of Iesus, together with sundry o-
ther his speeches, fore-shewing so
particularly the imminent calamities
of that Nation, (and that as I haue
saide, at such time, when in humane
discourse there could be no probabi-
lity thereof) when a certain Fleethen
Chronicle and Mathematicke, na-
med Phlegon, about a hundred yeres
after Christes departure, had dili-
gently considered, hauing seene the
same also in his dayes most exactly
fulfilled, (for hee was Seruant to A-
lexander the Emperour, by whose
commandement as hath been said
before, the finall subuersion of that
rich nation was brought to passe)
his Phlegon (I say) though a Pa-
gan, yet vpon consideration of these
things, and others that hee saue, (as
the continuall persecution of Christi-
ans fore-told by Christ and the like)
pronounced, that neuer any man
could thinke things so certainly to come,
which so precisely were accompli-
shed as were the predictions & pro-
phesies of Iesus. And this Testimo-
ny of Phlegon, was alledged and vr-

Luke. 13.

Proofes of Christianity.

ged for Christs against one Celsus
a Heathen Philosopher and Epicure,
by the famous learned Origen, euen
the very next age after it was written
by the Authour; so that of the truth
of this allegation, there can be no
doubt or question at all.

*Other prophecies of Iesus fulfilled
to his Disciples.*

ANd now albeit these predictions & prophecies, concerning
the punishment and reprobation of
the Iewes, fulfilled so euidentlie in
the sight of all the worlds, might be
a sufficient demonstration, of Iesus
fore knowledge in affaires to come,
yet are there many other things be-
sides fore shewed by him, which fell
out as exactly as these did, notwith-
standing that by no learning, Ma-
thematicall reason, or humane con-
iecture, they were nor might be fore-
seene. And as for example, the fore-
telling of his owne death, the man-
ner, time and place thereof; as also
the person that shoulde betray him,
together with his irrepentant end.
The flight, feare, and scandale of his
Disciples, albeit they had promised
and

Proofer of Christianity.

I protested the contrary. The three
general denials of Peter. The parti-
culars of his owne resurrection,
and ascension. The sending of the
holy Ghost, and many other the like
predictions, prophecies and promi-
ses, which to his Apostles, Disciples,
and followers, that heard them ver-
bally, & left them written before they
fell out, and saw them afterward ac-
complished; and who by the false-
hood thereof should have received
greatest damage of all other men, if
they had not beene true; to these
men (I say) they were most evident
notes of Iesus diuine prescience in
matters that should ensue.

*Prophecies fulfilled in the sight of
the Gentiles.*

BUT yet for that an Infidel (with
whom onely I suppose my selfe
to deale in this place) may in these
and the like thinges, finde (perhaps)
some matter of cauillation, and say,
that these prophecies of Iesus, were
recorded by our Euangelistes, after
the particularities therein prophecy-
ed were effected and not before;
and consequently, that they might

Proofes of Christianity.

be forged, I will alledge certain other events, both fore-told and registered before they came to passe, & deuulged by publique wrytinges in the face of all the world, when there was small semblance that euer the same shou'd take effect. Such were the particuler foretelling of the kind and manner of S. Peters death, whilst he liued. The particuler & different manner of S. Iohn the Euangelistes ending from the rest of the Apostles. The fore-shewing and describing to his Disciples, the most extreme and cruell persecutions, that should ensue vnto Christians for his sake, (a thing at that time not probable in reason, for that the Roman permitted the exercise of all kinds of Religions,) and that notwithstanding all these pressares & intollerable afflictions, his faythfull followers should not shrink, but hold out and daily increase in zeale, fortitude, and number, and finally should achieve the victory & conquest of all the World; a thing much more unlikely at that day, and so far passing all humane probability, as no capacity, reason, or conceite of man might reach or attaine the foresight thereof.

Proofes of Christianity.

And with this will we conclude our third & last part of the general division set downe in the beginning, concerning the grounds & proofes of Christian Religion.

The Conclusion.

Section 4.

All that hetherto hath been sayd we have declared & made manifest unto thee (gentle Reader) three things of great importance. First, from the beginning and creation of the Worlde, there hath beene manifested in all times & ages a Messiah, or Saviour of mankind, in whom, and by whome all Nations should bee blessed; as also, that the particuler time, manner, and circumstance of his coming, together with the quality of his person, purpose, doctrine, life, death, resurrection, and ascension, were in like manner by the Prophets of GOD, most evidently foreshewed. Secondly, that the very same particulers and speciall notes that were assigned and sette downe by the sayde Prophets, were fulfilled most exactly with their circumstances, in the person & acti-

The sum of
the 3. former
Sections.

Prooſes of Chriſtianity.

ſons of Jeſus Chriſt our Lord and Sa-
uious. Thirdly, that beſides the ac-
complishment of all the fore-ſaid
prophecies, there were given by Je-
ſus many ſignes, manifeſtations, and
moſt infallible arguments of his de-
tie and omnipotent puiſſaunce, after
his aſcention or departure from all
humane and corporall conuerſation
in this world.

By all which waies, meanes, argu-
ments and prooſes, and by ten thou-
ſand more, which to the tongue or
penne of manne are inexplicable, the
Chriſtian minde remaineth ſettled, &
moſt firmly grounded in the un-
doubted ſelecte of his Religion, ha-
uing beſides all other things, euiden-
ces, certainties, & internall comfort
and aſſurances which are infinite,
theſe eyght demonſtrative reaſons
and perſwaſions which enſue, for his
more ample and abundant ſatish-
faction therein.

The prophecies.

Firſt that it was impoſſible, that
ſo many things ſhould be fore-
told ſo preciſely, with ſo many par-
ticularities, in ſo many ages, by ſo
diff.

Transfer of Christianity.

present persons of all sanctity, with
a great concord, confect, and vnity,
and that so long before hand, but by
the spyrte of God alone, that onely
with the fore-knowledge of future

The fulfilling.
Secondly, that it coulde not possi-
bly bee, so that so many things so
difficult and straunge, with all theyr
particulars and circumstances, shold
be so exactly and preciselie fulfilled,
but in himselfe alone, or whom they
were truly meant.

Gods assistance and vi-
Thirdly, that it can not w. yes bee
imagined that G O D would e-
uer haue concurred with Iesus doo-
ing, or assisted him, at one al course
of nature, with so abundant My-
rages, as the Gentiles doe confesse
that he wrought, if he had bene a
seducer, or take vpo him to set forth
a false doctrine.

Res. Ill. de Iesum

Proofer of Christianity.

Iesus doctrine.

FOurthly, if Iesus had intended to deceive and seduce the world, he would neuer haue purposed a doctrine so difficult and repugnant to all sensuality, but rather would haue taught things pleasant and gratefull to mans voluptuous delight, as Mahomet did after him, Neyther could the nature of man, haue ever effectuously embraced such austeritie, without the assistance of some diuine and supernaturall power.

Iesus manner of teaching.

Fifthly, for that Iesus being poorly borne and vlettered, as by his aduersaries confession doth appeare, and that in such an age and tyme, when all Worldly learning was in most flourishing estate; he could neuer possibly, but by diuine power, haue attayned to such exquisite knowledge in all kind of learning, as to bee able to decide all doubts and controuersies of Philosophers before him, as he did, laying downe more plainly, distinctly, & perspicuously,

the

Proofer of Christian'ity.

In y^e of all humaine and diuine
lawg, within the compasse of
few yeares teaching, (and that co
sion of so great simplicity) then
all the Sages of the World vnto
this day, in so much that euen then,
the most vnlarned Christians at that
time, could say more in certainty of
such, concerning the knowledge of
GOD, the creation of the worlde,
the kinde of man, the rewarde of ver
tie, the punishment of vice, the im
mortality, and rest of our Soules af
ter this lyfe; and in other such high
mysts and mysteries of true Philo
sophy; then could the most famous
and learned of all the Gentiles, that
had for so many ages before, beaten
their braines in contention about the
same, in to vniuersall agreement
in the life and manner of pro
ceeding.
Wherfore, if Iesus hadde not meant
plainly and sincerely in all his do
ings, according as he professed, hee
would neuer haue taken so seuer a
course of lyfe to himselfe, neither
would he haue refused all temporall
dignities and aduancements as hee
dyd.

Proofes of Christianity.

did he would never haue chosen to die so opprobriously in the sight of all men, or made election of Apostles and Disciples so poore and contemptible in the Worlde; nor if he had, would euer worldly men haue followed him in so great multitudes, with so great feruour, zeale, constancie, and perseuerance vnto death.

The beginners and first publishers of Christian Religion.

SEuently, wee see that the first beginners and founders of Christian religion left by Iesus were a multitude of simple and vnskilfull persons, vnapt to deceiue or deuile any thing of themselves. They began against all probability of man's reason, they went forward against the streame and strength of the World: they continued and increased above humane possibility; they perseuered in tormentes and afflictions insufferable; they wrought Miracles above the reach and compasse of mans ability; they ouerthrew idolatry that then possessed the worlde, and confounded all powers infernal, by the onely name & vertue of their

Master

Proofs of Christianity.

They saw the prophecies of
fulfilled, and all his diuine spee-
ches and predictions came to passe.
They saw the punishment of theyr
enemies & chiefe impugnors, to fall
on them in their dayes. They saw
every day whole Prouinces, Coun-
ties, and Kingdomes conuerted to
theyr fayth. And finally, the whole
Romane Empire, and world besides,
subject it selfe to the Law, obedi-
ence, and Gospell of their Maister.

The present state of the Iewes.

Lastly, among all other reasons
& arguments, this may be one
most manifest vnto vs: that whereas
by very many testimonies & expre-
s propheties of the Old Testament, it
was affirmed, that the people of Isra-
el should abandon, persecute, and
put to death, the true Messias at his
coming, as before hath been shew-
ed; and for that fact, should it selfe
be abandoned of God, and brought
to mine and dispersion ouer all the
World: wherein according to the
wordes of Ose, *They shall sitte for a
long time without a King: without a*

Ose. 3.

Prince, without Sacrifices, without Al-
lar,

Prophet of Christianity!

tar, without Ephod, or Tunic, and
after this againe, the childer of Israel
of Israel returne, and seeke they God in
the last dayes.

We see in this age the same parti-
cularities fulfilled in that Nation, and
to have continued now for the two
hundred yeares: that is, we see the
Iewish people afflicted above all na-
tions of the world: dispersed in scur-
villie throughout all corners of the
earth, without dignity of reputations
without King, Prince, or Common-
wealth of themselves, prohibited by
all Princes both Christian and other,
to make their sacrifice where they li-
habite: deprived of all meanes to at-
taine to good knowledge in good
literature, whereby daily they fall
to more grosse ignorance, and absur-
dities against common reason in their
latter doctrine, the did the most bar-
barous Infidels than ever were; ha-
ving lost all sence and feeling in spi-
rituall affayres: all knowledge and
understanding in Celestiall things
for the life to come: having among
them no Prophet, no genuine teacher,
no man directed by Gods holy Spi-
rit: and finally, as men forlorne and
filled with all kinde of misery, do
both

Proofs of Christianity.

both by they reward, and externall
columns, preach denounce, and re-
buke to the World, that Iesus whom
they crucified, was the onely true
Messias and Sauour of mankind,
and that hys bloude (as they them-
selves requir'd) lyeth heavily vpon
this generation for euer.

*The conclusion of the Chapter, with an
avowment.*

Therefore, to conclude this whole
Discourse, and Treatise of the
proofs and evidences of our Chri-
stian Religion: seeing that by so
manifest and inuincible demonstra-
tions, it hath been declared and laid
before our eyes, that Iesus is the onely
true Sauour & Redeemer of the
World; and consequently, that hys
faith and Religion, is the only way
and meane to please almighty God,
and to attaine euertlasting happines:
there remaineth now to bee consid-
ered, that the same Iesus, which by
so many Prophets was promised to
be a Saviour, was also foretold by the
same Prophets, that hee should
be a Iudge, and Examiner of all our
deeds. Which latter poynt, no one
Pro-

Proeses of Christianity.

Prophet that hath fore-shewed his
comming, hath omitted seriously to
inculcate vnto vs. No nor the Schyls
thēselues, who in euery place where
they describe the most gracious com-
ming of the Virgine Sonne, do also
annexe there vnto his dreadfull ap-
pearance at the day of Iudgement,
especially, in those famous Acrostick
verses, whereof there hath beene so
much mention before: the whole
discourse vpo the words *Iesus Christ
the Sonne of God, Saviour, and Christ.*
Contayneth nothing else, but a large
and ample description, of hys most
terrible comming in fire and flame,
and conflagration of the Worlde at
that dreadful day, to take account of
all mens wordes, actions, and cogi-
tations.

To which description of the Pa-
gan prophets, is cōsonant the whole
tenor and context of the old Bible,
forethewing euery where, the dread-
full maiesty, terrour, and senerity of
the Messias at that day. The New
Testament also, which tendeth both
to comfort and solace mankind, and
is called by the Name of Euangile,
in respect of the ioyful newes which
it brought into the Worlde, omitteth

1. Reg. 1.
Isay, 2.
Dan, 7.

Proofs of Christianity.

...to put it continually in mind
...And to that end, both
...himselfe, amongst all his sweet
...comfortable speeches with his
...did admonish them often
...last day, and his Apostles, E-
...and Disciples after him
...iterated, & urged this im-
...consideration, in all they
...and writings.

Math, 12.
Mark, 13.
Luk, 17.

Wherefore, as by the name and
...of a Savior, we are great-
...ed up to ioy, alacritie, confi-
...and consolation, so by this
...ment of Gods Saints, and
...testimony of our Lord & Sa-
...Iesus Christ himselfe, that hee
...be our iudge, & severe exami-
...of all the minutes and moments
...our life: wee are to conceiue iust
...and dreade, of this his second
...coming.

*An Illation vpon the premisses, with
an Exhortation.*

AND as by the whole former rea-
...wee haue bene instructed,
...the onely way to saluation, is by
...true profession of Christian Re-
...gion: So by this account that shall
be

Prooſes of Chriſtianity.

bee demaunded at our hands at the
laſt day, by the Author and ſupre-
mum of thy Religion. We are
taught, that vnleſſe we be true Chri-
ſtians indeed, and do performe our
duties as this Law and Religion pre-
ſcribeth vnto vs, ſo farre off ſhall we
be from receiving any benefit by the
Name, as our iudgement ſhall be
more grieuous, and our ſinfull
guiltie more intollerable. For which
cauſe, I would in ſincere charitie ex-
hort euery man, that by the former
Diſcourſe hath receiued any light, it
is thoroughly confirmed in his iudge-
ment concerning the moſt euiden-
tly doubted truth of this Chriſtian Re-
ligion: to employ his whole ſtude
and endeuors, for the attainment of
the fruit and benefit thereof, which
is by being a true and faithfull Chri-
ſtian: for that our Sauour Chriſt
himſelfe fore-ſignified; that man
ſhould take vpon them the Name,
without benefit or comodity of their
profefſion.

And to the end each man may be
better know or coniecture of him-
ſelfe, whether he be in the right way
or no, and whether he performe
indeede the true dutie belonging to a
faith-

Proofer of Christianity.

Wise Christian, I have thought
moment to adioyned this Chapter
and following of that matter, and
now to declare the particuler points
belonging to that professiō. Which
being knowne and thoroughly con-
sidered, it shall bee easie for euery
one that is not ouer-partiall, or wil-
fully bent to deceiue himselfe to dis-
cern cleerely of his owne estate, &
of the course and way that hee hol-
deth.

This (I say) is a high point of wise-
dome for all men to doe while they
live: lest at the last day wee
haue passed ouer the whole course
of our liues, in the bare name onely
of Christianity, without the substance
of true knowledge thereof, do find
ourselues in the nūber of those woful
wretched and vnfortunate people,
who in time to come shal cry Lord,
Lord, and receiue no comfort at all
by that confession.

HOW



HOWE A MAN MAY
Iudge or, discerne of himselfe, whe-
ther he be a true Christian
OR NOT.

With a declaration of the two parts
 belonging to that profession: which
 are, falsef and life.

CHAP. V.

AS in humane learning & Sciences of this worlde, after declaration made of the utility, possibility, certainty, conueniency, other qualities, commendations, & properties thereof: the next point is to shew the meanes & waies whereby to attaine the same: so much more, in this diuine and heavenly doctrine of Christian Religion, (which concerneth our soule & cuerlasting saluation) for that we haue shewed before, not onely the most vndoubted Truth, whereuppon it standeth, but also that the knowledge hereof is so absolutely necessary, as there is no other name or professiō vnder hea-

What is a true Christian.

whereby mankind may be saved. **Acts, 4.**
but onely this of Iesus; it fol-
loweth by order of consequence, that
we should treat in this place, howe
this Chapter.
may attaine the fruite of this
doctrine; that is to say, how he may
come to bee a good Christian; or if
he already possesse that name, howe
he may examine or make tryall of
himselfe, whether hee be so indeede
not. Which examination to speak
briefely, consisteth wholly in confi-
rmation of these two poynts. First,
whether hee doe not onely beleue
generally the totall summe of do-
ctrines and mysteries, left by Iesus
to his Disciples to the Catholique
Church, but also perswade & assure
himselfe, of the forgiveness of all his
sins, and of the fatherly loue and
mercies of GOD, towards him in
Christ Iesus, whereby he is adopted
to be the sonne of God, and an heire
of everlasting life. Secondly, whether
he confirme and frame his lyfe, ac-
cording to the precepts and doctrine
of Christ Iesus. So that in these two
poynts, we are to bestow our whole
speech in this Chapter.

The

Who is a true Christian,

The first part concerning Beliefe.

AND for the first, howe to examine the truth of our Beliefe, it would be over-redious to lay downe every particular way that might be assigned for discussion thereof: For that it would bring in the contentions of all times, as well auncient as present, about controversies in Christian Faith, which hath bene impugned from age to age, by the seditious instruments of Chrystes infernall enemies. And therefore as well in respect of the length, (whereof this place is not capable) as also for that of purpose, I doe avoide all dealing with matters of controversie within the compasse of this woorke, I mention only at this time, (for the comfort of such as are already in the right way, and for some light vnto others, who perhaps of simplicity may wander awry,) to sette downe with as great breuity as possibly may be, some few generall notes or obseruations, for their better helpe in this behalfe.

In which great affayre of our faith and beleeve, (wherein consisteth as well the grounde and foundaunce of

as small welfare, as also the fruit
 of more ynlitic of Christes com-
 ing into this world; it is to be con-
 sidered that G O D could not of his
 owne wisdom, (fore-seeing all
 times and times to come) not euer
 of his vspeakable goodnes,
 bring out saluation as hee doth)
 in this life, without most
 certain, and cleere auoidence of
 sinne; and consequently, wee
 may imagine, that all our errors con-
 sidered herein, (I meane in matters
 of faith and Beliefe among Christi-
 ans) do proceed rather of ignorance,
 or foolishnes, or inconsideration
 of our selues, then either of difficul-
 ty or doubtfullnes in the meanes left
 vs for discerning of the same, or
 the want of Gods holy assistance
 for effect, if wee would with hu-
 mility accept thereof.

This Essay made plaine, when he
 is satisfied of the prospectiue, that
 is this most excellent priuiledge
 of Christian Religion. So many hun-
 dred yeeres before Christ was born.
 In after that in ouers Chapters hee
 declared the glorious coming
 of Christ in figures and Myracles, as
 the multitude of Gentiles, that
 should

The matters
 of faith & be-
 liefe easie a-
 mong Chri-
 stians.

should embrace his doctrine, together with the joy and exultation of their conversion: But forasmuch as presently, the wonderful providence of God also, in providing for Christians so manifest a way or direction for their Faith and Religion, as the most simple and unlearned man in the world, should not be able (but of wilfulness) to goe astray therein. His words are these, directed to the Gentiles. Take comfort and ye are blest. Behold, your God that cometh and shall save you. Then shall the eyes of the blind be opened, and the eares of the deaf shall be restored, &c. And there shall be a path and a way: which shall be called the Holy way. And it shall be such that you shall not goe astray, as a fool that is not able to erre therein. By which words we see, that among other rare benefits that Christs people were to receive by his coming, this should be one, and not the least, that after his holy doctrine once published & received, it should not be easie for the weakest in capacitie or learning that might be, (whome Elay benotheth by the name of Fools, to runne away in matters of their beleefe, so plaine, cleere, and evident, should

The manner
of the
writing
of the
book
of the
prophets
is such
that
it is
not
possible
to
write
it
in
any
other
manner
than
this
is

shall
be made
of
the
word
of
God
in
the
book
of
the
prophets
is such
that
it is
not
possible
to
write
it
in
any
other
manner
than
this
is

showd the way for all they all thereof
made.

GOD hath opened himselfe vnto
vs in the holy scriptures, the writings
and doctrine of Moses and the Pro-
phet of Christ, and his Apostles: Iohn, 1, 9, 21,
wherein is contayned whatsoever is
necessary for our saluation. I or al-
though the inuisible things of God, Romes, 1, 20.
as, his power and God-head,
may be seene by the workmanship,
and creation of the world, wherein
is a booke writen with the hand
of GOD, and laid open to the eyes
of men, the glory of God and his
mighty power appeareth: Yet be-
cause, eyther we read not this booke
at all, or if we doe, wee reade it care-
lessly, therefore it was necessary that
the Lord God should adde another
booke, more plaine and easie to bee
read, so that he may run that readeth
and this is, (as hath been said, his
only will, revealed vnto vs in his
written word. Which S. Augustine
therefore very well calleth the letters
of Epistle of God, sent vnto vs from
his heavenly Countrey, to teach vs
to liue godly and righteously whilst
we sojourne heere in this present
world.

Pla, 19, 1.

Abac, 1, 1.

Who is a true Christian.

Psal, 119.

This is the Lanthorne whereby our feete may bee directed, and the light whereby our paths may be guided vnto Christ: it is that most certaine and infallible rule and leuell of all our actions, whereby both our sayth and life are to be squared and framed. Yea it is that holy and vndefiled way, and wihall that plaine and easie way denoted by Esay, which openeth the very entrance therof, giueth light and vnderstanding (as Dauid speakeith) vnto the simple.

1. Peter, 3.

And although wee must confesse with Saint Peter, that there are some things in the Scripture hard to be vnderstoode, yet wee may also say with the same Peter, that they are hard to those that are vlearned and vnstable, which peruert and wiche

1. Cor, 4, 3, 4.

them to their owne destruction. So that if the Gospell of Christ bee yet hid, it is hidde to them that perill, whose sence Sathan hath closed, that the light thereof shoulde not shyne vnto them. And heere hence it is that the Apostle Saint Paul, pronounceth so peremptorily of a contentious and hereticall man, that he is damned by the testimony of his owne iudgement or conscience, for that hee hath

Titus, 3.

who is a true Christian.

hath abandoned thys common, dy-
rect, and publique way, which all
men might see; & hath deuised par-
ticuler pathes and turnings to hym-
selfe. And here hence it is, that the
ancient Fathers of Christs Prima-
rie Church, disputing against the
like kinde of people, defended al-
wayes, that their error was of ma-
lice, and wilfull blindnes, and not of
ignorance; applying these wordes
prophecie vnto them, *They that* Psa, 31,
say me, ran from me.

Thus then it appeareth, that the
plaine and direct way mentioned by
him, wherein no simple or ignorant
man can erre, is the doctrine taught
by the mouth of our Saujour Christ
and his Apostles, which howsoeuer
seeme to be obscure and darksome
to men of peruerse mindes, that are
not exercised in it, yet to the goodly
and studious Readers & hearers that
haue theyr eyes opened, and theyr
mendes lightned to see the trueth, it is 1. pet. 1,
a most plaine and easie to be vnder-
stood.

And thys is the cause, that those
holy and sage Apostles of Christ, for
the better peruertering of al by-waies,
crooked pathes, and blinde lanes of
errors.

What is a true Christian.

1 Cor 16.
Gal, 5.

errors that afterwar'des might arise, (as by revelation from Iesus they understood there should doe many) so earnestly exhorted, & so vehemently called vpon the people, to stand fast in the documents then receined, to hold firmly the faith & doctrine already deliuered, as a *Depositum*, & treasure committed, to be safely kept vntill the last day. And aboue all other things, they most dilligently forewarned them, to beware of new fangled teachers, who they called Heteriques, who should breake from the vniity of that body whereof Christ is the head, & should denise new glosses, expositions, and interpretations of scripture, bring in new senses, doctrines, opinions, and diuisions, to the renting of Gods Church and Cōmūnion now builded, and to the perdition of infinite soules.

Gal, 1. 12.

The Apostle S. Paule, euen whilst hee liued, found some of his Schollers to be removed by new engled Teachers to another Gospel, and the better to make them see their error, hee appealeth to the Gospell which he had taught them, The Gospell he preached, was not after man, neither receiued he it of man, but by re-
ucla-

Who is a true Christian.

relation from Iesus CHRIST. Hee brought them no fancies, Visions, frames, interpretation of Scripture hatched in his owne braine, but the pure and sincere doctrine receiued by revelation from God himselfe, and faithfully deliuered vnto them without hacke or mayme, as he receiued
1. Cor, 12, 13.

Therefore Saint Ierom vpon that place, considering how a'l Hereticks haue iugled with the scriptures from tyme to tyme, sayth. That Marcion and Basilides, and other Heretiques, (the contagious botches and plague brees of the Church,) haue not the Gospell of God, because they haue not the Spyrte of GOD, without which, that which is taught, groweth to be mans Gospell. Thys maketh that learned Father to resolue vpon the matter, that it is a dangerous thing peruersly to expound the holy Scriptures, for by thys meanes, that is, by wrong and peruerse interpretation, that which is Gods Gospell, is made mans Gospell, *et quod prius est*, and that which is woorse, (sayth thys holy Father,) it is made the devils Gospell. For discerning therefore of this kinde of most per-

Who is a true Christian.

Ephes. 4. 14.

1. Cor. 14.

nicious people, and theyr devilish dealing, and least we should be carried away with euery winde of doctrine by the wilines of men, G O D hath ordayned in his Church, Apostles, Doctores, Prophets, Pastors and Interpreters, whome he hath so guided and gouerned frō time to tyme, with his holy Spirit, that they haue beene able by the Scriptures to repress and beate downe whatsoeuer errors and heresies haue beene raised vp by the enemies of gods truth, contrary to the analogie of faith and rule of charity; that is to say, beside the true sence and meaning of the Canonickall Scripture.

When there rose vp certaine seditious fellows among the Iewes, in the Primatine Church, making some contention about their Ceremonies, as did Simon Magus, N-choles, Corinthus, Ebion, and Meandes, that were heretiques. They were refuted and convinced out of the Scriptures, by the Apostles and theyr Schollers, Marialis Dionysius Arcopagita, Ignatius, Polycarpus. and other, who were no doubt, directed and guided by the Spirit of G O D. Afterward, when Basilides, Cerdon, Marcion,

Va-

What is a true Christian.

Hereticks, Facilius, Apelles, Mon-
and diuers other troubled the
Church with monstrous Heresye,
were refuted by Iustinus Mar-
tyr, Dionysius Bishop of Corinth,
Irenaeus, Clemens Alexandrinus, Ter-
tullian, and theyr equals, who in all
controouersies had recourse vn-
to the Scriptures, and being instruc-
ted by the Spirit of truth,
contended mightily against their ad-
versaries. And so downeward from
that age vnto our dayes, whatsoe-
uer heretic or different opinion hath
arisen vp contrary to the doctrine of
Christ and his Apostles, it hath been
checked & controlled by the watch-
men, spirituall Pastours, and Gouer-
nours of the Church, who alledg-
ed alway the consent of the Scrip-
tures for decyding of all doubts, and
were most graciously guyded by
the Spirit of GOD in all their acti-
ons. And hereof it is, that the word of
God is called the sword of the Spy-
rit, because as it was giuen by inspi-
ration at the first, so being expound-
ed by the direction of the same spi-
rit, it is most lively and mighty in o-
peration: sharper then any two ed-
ged sword, & entering through euen

2. Tim, 3, 16.
Heb, 4, 12.

Who is it that is Christian.

to the deuinding asunder of the soule
and the Spirits of the ioynts and the
Marrow, and it is a d seermer of the
thoughts and intents of the heart.

This is that spirituall sword wher
with our Sauior Christ preuailed a
gainst sathan the head Lord & may
ster of all Heretiques, who not with
standing pretended scriptures for his
deuillish purposes. And the Apostle
Paul, beeing furnished with this
only weapon, disputed against the
peruerse and ouer-thwart Iews
which dwelt in Damascus, and con
founded them, proouing by confe
rence of Scriptures, that this was ve
ry Christ.

Now as it was expedient that the
Gospels should be written, that men
learning the trueth forth of them
should not be deceiued by the lyes
of heresies; so was it necessary that
the same go'spels should be preached
for the confirmation of fayth. And
hereof it is, that the Apostle Saye
Paul, Rom. 10. saith, that saith com
meth by hearing the word of God,
because the word preached, is the or
dinary meanes to beget and increase
faith in vs. for the which cause also,
it is called the incorruptible seed,

where

Math. 4.

Acts, 9.

Eph, 1, 13.

who is a true Christian.

whereby wee are borne a new, and
whereby the Church is sanctified vn-
to the Lord.

Wherefore to conclude this point,
seeing that the whole Scriptures are
the most infallible and secure way
mentioned by Esay, seeing they are
true and leuell both of our fayth
and life, containing in them suffici-
ent matter to confute error, & con-
firm the truth, able to make a man
effectually vnto saluation, and perfectly
instructed vnto euery good worke,
it ought to be the duty of the faith-
full (that I may vse the words of Ba-
sil) to bee thoroughly perswaded in
his mind, that those things are true
& effectually, which are written in the
Scripture, & to reject nothing there.
For if whatsoever is not of fayth
is sinne, (as sayeth the Apostle) and
fayth cometh by hearing, and
hearing by the word of God, with-
out doubt when any thing is with-
out the holy Scripture, (which can-
not be of Fayth,) it must needs be
sinne. And therefore (to speake as S.
Augustine speaketh) if any, I will
not say if wee, but (which S. Paule
addeth) if an Angell from Heauen,
shall preach either of Christ or of his

2. Tim, 3 16.

who is a true Christian.

Church or of any other thing which pertaineth to fayth, or to the leading of our lyfe, otherwise then we haue receiued in the holy scriptures of the Law and the Gospell, let them bee accursed.

John. 5:39.

Rom. 10, 4:

Gal. 1, 24,

Now it forsaking all by-Paths of mens inuentions and traditions, we wil search diligently in the scriptures wherein wee thinke to haue eternal life, wee shall see, that they testifie of nothing so much, as of the promises of God in Christ Iesus; whoe hee is the end of the Law for righteousness to euery one that beleueth, so doe they send vs directly, and as it were lead vs by the hand like a carefull Schoole-maister vnto him, teaching vs to apprehend and lay hold on him with the hand of fayth, and to apply him with his gifts and graces vnto our selues, and our owne saluation. So that fayth is made the meanes, and as it were the Conduite to conuey Christ himselfe, his death, buriall, and resurrection, and all the rest of his benefits vnto vs, which the Apostle witnesseth Coloss. 2. 12. Ye are buried (saith hee) with him thorough Baptisme, in whome ye are also raysed vp together, through the same

Who is a true Christian.

God, effectually working, who
rescued him from the dead. Whereof it
saith, that all the faythfull doe not
only obtaine the benefite of Christs
buriall and buriall by their Baptisme,
whereby they die vnto sinne, but al-
so doe receiue and enioy, the fruite
and effect of his resurrection by a
new faith, whereby they are quick-
ned and raised vp vnto righteousness
in this life, and are ascertained of re-
mission to glory in the lyfe to
come, by his mighty working that is
able to subdue all things to himselfe.
Seeing therefore that the summe
and substance of our whole Religi-
on, and of our eternall saluation or
redemption, consisteth in the know-
ledge of his owne vertue, it shall be
worth the labour, breiefely (but yet
plainly) to describe the forme, force,
and nature of this faith, whereof we
speak. Wherein you shall not look
for the diuers significations, which
that word receiuet in Scripture, nor
for any declaration of those vnpro-
fessible faiths whereof S. Iames spea-
keth, which are common to the wic-
ked, and to the Deuilles themselues,
whereby they beleeue, that Iesus is
that Christ, but heere my purpose is

Phil, 3,

Iam, 2,

Mar, 11:24:

Mat. 1. 21.

to entreate of that lively and saving
Fayth, which is peculier and proper
to the elect and chosen Chyldren of
G O D, whereby they beleue, that
Christ is their Iesus, by whome they
are saved from their sins, and from
the punishment due vnto them for
the same, and by whome only they
are restored to the fauour of GOD,
and made heyres with Christ, of his
heauenly kingdome.

Heb. 11.

In the Epistle to the Hebrews, there
is a notable description of that lively
faith, where it is said to be the ground
of things that are hoped for, and the
evidence of things that are not seen.
Of which description of the Apostle
we may make a plaine definition af-
ter this sort. Fayth is an assured per-
suasion of our Salvation, by the
means of Christ, which is grounded
on the promises of God, & sealed in
our hearts by the holy-Ghost. This
definition is drawn from the form &
property of true faith, but the other
in the Epistle of the Hebrewes, seemeth
rather to be taken from the sub-
stance of faith, and speaketh of the
object matter thereof. But both of
them tend to one & the same thing,
namely, to expresse the nature of

true

Who is a true Christian.

Faith, to consist in the certainty
of eternall life, which is purcha-
sed vs by Christ Iesus, which al-
ready we enjoy not presently, yet
we are as fully assured of it,
as if we had possession and fruition
of it already. And hereof it is, Colo, 3, 3,
the Apostle calleth it *Plerophoria* Heb, 10;
fullness or assurance of faith, when
we are perswaded; that wee are so
in Gods favour, that nothing
can separte or remoue vs fro
him that God beareth vs in hys
love and our Saviour Christ Iesus.
The fulnes of faith containeth in it
three things. First a notice or knowledge of the
mercifull promises of God in Christ
Iesus. Secondly, an vndoubted per-
ception of the truth of those promi-
ses. And thirdly, the applying of the
same to the comfort of our soules &
consciences, for our euerlasting sal-
uation. For as it is not enough for a
man to haue meate, vnlesse he also
eat it & digest it, so it is not enough
for vs to know the promises of God, Heb, 4, 2.
vnlesse we beleue the same to bee
true, and apply them to our owne
selues. And as it is not enough for a
wounded man, to haue a soueraigne
salue

ye be in a true Christian.

salve or medicine in his window
lesse hee apply to his wound; for it
is not sufficient for vs, to knowe that
Christ is the Saviour of the world; un-
les also we acknowledge him to be
a Saviour vnto vs, & lay hold on him
by the hand of faith.

Wherefore, this is the proper
and effect of a saving faith, euen to
applie Christ with his gyftes vnto e-
very one of the faithful, and to make
all conclusions of G O D S promises
particular, that is peculiar to theselues
and their owne saluation. And there-
fore it is, that faith is called the life
of the soule, because in is the instrument
wherewith Christ the true life, and
foode of our soule is to be eaten. Yea
it is the mouth, the toung, the teeth,
the stomack, & the heart of our hart
and soules, wherby Christ the word
of God, is spiritually taken, eaten and
digested of vs: With which worde,
or rather with which christ, our soules
doe liue; namely, with the flesh and
blood of Christ, which wee eat and
drinke, whilst we embrace & receiue
Christ by a lively faith.

Whereupon Saint Ciprian hath
this sweete saying. *Quia esca car-
ni, hoc anima est fides, &c.* The
which

Habac, 1,
Rom, 1, 17.

Iohm 6,

What is a true Christian.

which meate is to the flesh, that is
fish to the soule. That which foode
is to the body, that is the Worde to
the Spyrte. So that faith is the bond,
which dooth so straightly vnite and
 knit vs vnto christ, no otherwise the
the members are vnited to the head:
wherby we pertake his spiritual gra-
ces, as the members of mans body
receiue nutriment from the head: &
in a word, what good things soeuer
are necessary for our eternall life, do
flowe and are deriued vnto vs from
Christ, as from a most plentiful and
wholesome Fountaine, and are con-
veyed vnto vs, by the instrument of
Fayth, as by a strong and substanti-
all Conduic pipe.

It were too long, and not so per-
tinent to the purpose, to recite all the
properties of this sauing fayth, wher-
of we speake: it may suffice therfore
to haue shewed you these few notes,
and effects therof, by the due consi-
deration whereof, it shall bee easie
for any to examine & try themselves
(as the Apostle speaketh,) whether
they be in the faith or no: and conse-
quently, whether they be true Chri-
stians for the first part of that profes-
sion, namely for matters of beleefe,

which

2, Cor, 13.

who is a true Christian.

which consisteth (as hath beene shew-
wed) not only in beleeuing whatso-
euer is propounded vnto vs in the ho-
ly Scripture, (although that also be a
true sayth,) but also in the assurance
of Gods loue and fauor towards vs,
wrought in our hearts. by the pre-
aching of the Gospell, & sealed by the
holy Ghost; whereby we do firmly
perswade our selues, that our sinnes
are as vtterly forgiven vs for Christ
his sake, as if we had neuer commit-
ted any, and his righteousness, as per-
fectly imputed vnto vs, as if wee had
performed the same in our own per-
sons. Wherefore to conclude this first
part of our present speech, hee that
not onely protesteth with S. Ierome
that he dooth abhorre all sects, and
names of particuler men, as Marcio-
nists, Montanists, Valentiniens, and
the like, (which like the builders of
Babel) haue built vp Churches, Sina-
gogues, and Conuenticles to geue
themselues a Name, that men might
bee called after them, Marcionists,
Montanists, and such others; hee
say, that loatheth and detesteth sects,
and as hee was not baptized in the
Name of Marcion, Montan, or Va-
lentine, but in the Name of Iesus
Christ,

Gen. 22.

What is a true Christian.

Christ, so refuseth hee to bee called a
Nacionist, Montanist, or Valenti-
an, or by any name of any man
vnder heaven: and therewithall re-
joyceth in the Name of Christ, to be
called a Christian, & giuing all doc-
trines and Gospels the slyp, pitcheth
him vpon the doctrine and Gospell
of E S V S, taught by his holy A-
postles; he that can captivate his vn-
derstanding, to the obedience of
Christ, to belieue hūbly such things
as Christ by hys Apostles proposeth
2, Cor, 10:
reioyces, albeit his reason or sence
should stand against the same. And
not onely so, but also perswadeth &
assureth his owne hart & soule, that
all the mercifull promises that God
maketh in his word, do belong vnto
hym in speciall, and that hee is one
of that number which G O D hath
elected to saluation, and for whose
sines, Christ Iesus the son of GOD
was content to die, & to rise againe
for his iustification, hee that findeth
himselfe to be in this fayth, or rather
this fayth to bee in him, and feeleth
the frutes and effects thereof, that is
as they are reckoned by the Apostle,
Rom. 5. to be at peace with GOD, to
haue an entrance vnto grace, to haue
Spi-

Eph. 3.

spirituall ioy, not only in prosperitie
but euen in tribulation & affliction
to haue hope that maketh not ashamed,
and to haue the loue of God
shed abroad in his hart, by the working
of the holy Ghost. This man
(no doubt) is in a most sure case for
matters of his sayth, and cannot possibly
walke awry therein, but may
thinke himselfe a good Christian for
this first poynt, which is, for matters
of Beleeffe.

The second part of this Chapter.

THere followeth the second part
of Christian profession, concerning
lyfe and manners; which is a
matter of so much more difficulty
then the former, by how many more
wayes a man may bee led from vertuous
lyfe, then from sincere sayth,
wherein there can be no comparison
at all, seeing the path of our Beleeffe
is so manifest (as hath been shewed)
that no man can erre therein, but of
inexcusable wilfulnes. Which wilful-
nesse of errour the holy Father of
Christes Primatiue Church, did al-
wayes refferre to two principall and
originall causes, that is, to pride and
ouer-

Who is a true Christian.

weeening in our own conceits,
all to malice against our Superiours,
for not giving our selues contentati-
on to the things that we desire. Of
these doe proceed new opinions,
new glossing, expounding, & apply-
ing of the Scriptures, preferring our
owne judgement, before all other,
past or present: the contempt & de-
basing both of holy Fathers and
Councelles, and whatsoever prooue
further not with our owne liking
and approbation.

Of the second fountaine are deri-
ued other qualities conformable to
his humour, as are the denying of
iurisdiction and authority in our Su-
periors, the contempt of Prelates,
the exaggeration of the faults & de-
fects of our Governours, the impug-
nation of all Bishop-like dignities, or
ecclesiasticall eminencie, and especi-
ally of that rule whereunto appertain-
eth the correction of such like of-
fenders: And finally, for satisfying
this deuillish and pernicious venime
of malice, those wicked reprobates
do incite & arme the people against
their spirituall Pastours, they kindle
factions against Gods faithfull Mi-
nisters, they denie a newe Church, a

newe

Who is a true Christian.

newe forme of gouernment, a newe kingdome, and Ecclesiasticall Hierarchy vpon earth, whereby to bring Men in doubt, or staggering, what or whom to belecue, or whereto to haue recourse, in such difficulties as do arise.

These two maladies (I say) of pride and malice, haue beene the cause of obstinate error in all Heresies from the beginning, as full well noted that holy and ancient Martyr Cyprian, when he said so long agoe. These are the beginnings and original causes of Hereticks, and wicked Scismaticques; first to please and be well of themselves, and then being puffed vpp with swelling of pride, to contemne their Gouernours and Superiours. Thus doe they abandon and forsake the Church, thus do they erect a prophane Altar out of the Church, against the Church: Thus doe they breake the peace and vniuersity of Christ, & doe rebell against Gods holy ordination.

Many causes
of euill life.

Nowe then, as these are the causes, eyther onely or principally of erring in our Beleeue, most facile and easie (as we see) to bee discerned, & of error of life and manners, these

Who is a true Christian.

many more occasions, causes, of-
fences, and fountains to be found.
That is to say, so many in number,
as we haue euell passions, inordinate
appetites, wicked desires, or vnlaw-
full inclinacions within our mind, euery
one whereof, is the cause ofentimes
of disordered life, & breach of Gods
commandments.

For which respect there is much
more set downe in Scripture for ex-
hortation to good life, then to sayth,
that the error herein is more or-
dinary & easie, and more prouoked
by our owne frailty, as alio by the
multitude of infinite temptations.
Wherefore we read that our Sauior
Christ in the very beginning of hys
teaching, straight after he was bap-
tized & had chosen vnto him S. Pe-
ter & S. Andrew, James and Iohn, &
some other few disciples, went vp to
the Mountaine, and there made his
most excellent, famous, and copious
Sermon, recited by S. Mathew in 3.
whole Chapters, wherein hee talketh
of nothing els but of vertuous lyfe,
poverty, meekenesse, iustice, purity,
lowe for sinne, patience in suffe-
ring, contempt of riches, forgiving
of iniuries, fasting, prayer, repen-
tance,

The effect of
Christs Ser-
mon
Math, 5. 6, 7.

tance, entrance by the straight gate, and finally, of perfection, holiness, and integrity of conversation, and of the exact fulfilling of every iote of Gods Law and commandements. Hee assured his Disciples with great assurance, that hee came not to breake the Lawe, but to fulfill the same: and consequently, whosoever should breake the least of his Commandements, and should teach men so to doe, that is, should perseuer therein without repentance, and so by his example draw other men to doe the like, should haue no place in the kingdome of heauen.

Mat. 5, 20.

Againe, hee exhorteth them most earnestly, to be lights and to shine by good workes to all the world, & that except their iustice did exceed the iustice of the Scribes & Pharisees, which was but extraordinary, and external, they could not be saued.

Mat. 6, 14.

Hee told them plainly, they might not serue two Masters in this life, but eyther they must forsake God, or abandon Mammon. Hee cryed vnto them, *Attendite*, stand attent, and consider well your state and condition; and then againe, *Seerke to enter by the straight gate*. And lastly hee concludeth,

Mat. 7, 13.

Mat. 7, 20.

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Who is a true Christian.

It is to be noted that the only trial of a good
man, is the good fruite which it yeeldeth
forth, without the which fruite, let the
tree be neuer so rare or pleasant to
beie, yet it is to be cut downe and
burned. And that not euery one that
saith or say vnto him, Lord, Lord, Mat. 7. 23.
at the last day shall be saued, or enter
into the kingdome of heauen, but
only such as did execute in deedes
the will and commandements of his
father in this life. For want where-
of he assured them that many at that
time who had not only beleueed, but Mat. 7. 22.
also doone myracles in his Name,
should be denied, reiected and aban-
doned by him.

Which long lesson of vertuous
life, being the first that euer our Sa-
uour gaue in publike to his Disci-
ples, then newly gathered together,
(as S. Mathew noteth,) hauing trea-
ned some-what before of poyntes of
faith, & by some myracles and prea-
ching shewed himselfe to be the true
Messias, dooth sufficiently teach vs,
that we must not only beleue in his
Name and Doctrine, but conforme
our liues & actions also, to the pre-
script rule of his commaundements.

For albeit in Christian Religion,
sayth

faith be the first and principall foundation, whereupon all the rest may be staied and grounded. Yet as in other materiall buildings, after the foundation is laide, there remaineth the greatest labour, time, cost, cunning and diligence to bee bestowed, vpon the framing and finishing of other parts that must ensue; even so in this celestiaall edifice or building of our soule, hauing laide on the foundation & ground of true beleefe, the rest of all our life time, labour, and studies, is to be employed in the perfecting of our lite and actions, and as it were in rayling vp the wals and other parts of our spiritual building by the exercise of all vertues & diligent obseruation of Gods cōmandements, without the which it will be to no more purpose for vs to brag of our knowledge in the Scriptures, or to say we haue faith, and look to be saued as wel as other men, when it will be to purpose, to haue a foundation without a building vpon it, or a stocke or tree that beareth no fruit.

Which thing S. James speaking of that historicall & dead faith, where by the wicked, and the very deuiils themselves, beleene that there is one

What is a true Christian.

only God expresseth most excellently in this fitte similitude; *As a body I am, 1, 26. without a spirit is dead, even so (sayth he) is faith without works.*

This point of doctrine of ver-
nious life, & obseruing of Gods cō-
mandements, not our sauioür Christ
done in his Sermon, most earnestly
urged, (as hath beene saide) but hys
fore-runner also S. Iohn the Baptist,
and his followers the holy Apostles,
whereof the one continually called
vpon the people to bring forth fruits
meet for repentance; the other in
all their writings, and no doubt in all
their Sermons after matter of doc-
trine and faith propounded, do pro-
ceed to exhortation, and precepts of
Christian life. In so much as S. Au-
gustine & other ancient Fathers are
of opinion, that the rest of the Apo-
stles, S. Peter, S. Iames S. Iohn, and
S. Iude, perceiuing the loosenes and
security of the people in their times,
directed their writings, eyther onely
or principally to this ende, euen to
perswade and enforce the necessitie
of good life & conuersation among
Christians. Yea, and that Saint Paule
himselfe, when hee concludeth that
man is iustified by faith without

Rom, 13, 7.
Ephc, 4, 1.

Rom, 3, 28.

T the

Who is a true Christian.

the works of the Law, doeth not exclude the woorks of charity, as effects and fruites of fayth, which follow him that is already iustified in the sight of God, but hee excluded them as causes of saluation, which goe before him, that is to bee iustified. Whereby it appeareth, that Saint Paule handling the causes of our iustification in the sight of God, is not repugnant or contrary to S. Iames speaking of the notes and signes whereby we are iustified: that is, (as the word is taken else where) declared or knowne to be iust or righteous before men.

The sum is, that although good woorks are not the causes of our saluation, yet they are the way (as we were) & the path that leadeth them unto: because by them, as by certaine markes, we perceiue our selues to haue entered, and to haue proceeded in the way of eternal life. Yet they are the fruits and effects, whereby we testifie and declare both vnto our selues and to others, the truth of that faith which we professe. And therefore our Saviour Christ willed vs in the gospel, to let our light shew before me, that they seeing our good

Mat, 12, 37.

Iam, 1-28.

Mat, 5, 16.

Who is a true Christian.

works, may take occasion thereby
to glorifie our heavenly Father.

And this holy Apostle Saint James
addeth those carnall and sensuall
Christians that stood so much vpon
the onely name of faith, to shew **1. James, 2, 18.**

that their faith by their workes, that
they should declare & testifie vn-
to men (as I haue saide) the Fayth
which they professed, by the fruites
thereof. To men (I say) because men
which indge but by the outward
appearance onely, cannot know the
goodnes of a Tree, but by the good
fruite which it yeldeth; they can-
not discern the inward Fayth but

by the outward woorkes. But as for
God, that searcheth the secrets of the
heart, and raines, it needeth not that
we should shewe him our fayth by
our workes, nor may we looke for iu-
stification at his hands by the best of
our works, for then might we haue wher-
with to boast, but there is no boasting
before God, & therefore no iustifying
by our workes in his sight. Yet notwith-
standing, the Lord requireth good
works at our handes, to the end that
his wille might bee * glorified, our
righteously bretheren rescued & * com-
forted, others gained and vronne by

1. Pet, 1, 13.

1. Cor, 1, 14.

Who is a true Christian.

our example, to the embracing of the same faith and Religion which wee professe: our owne sayth exercised and strengthened and our calling and election made sure and confirmed.

3, Pet, 1, 10.

And it is very requisite that the Children of God, which are bought with so high a price, as with the bloude of Iesus, should glorifie God both in soule and body, because they are redeemed both in soule & body, & not liue vnto themselves, but vnto him which died and rose againe for them. This is the end of our election before the foundations of the world were laid, as the Apostle Paul testifieth, even that wee should be holy and blamelesse before hym in loue. This is the end of our creation, as the same Apostle witnesseth, Ephesian, 2, 10. Where he saith that wee are Gods workmanship created in Chryst Iesus vnto good works, wherein hee hath ordayned that wee should walke. This is the end of our redemption, as old Zachary prophesied, Luke, 1, 74, 75. that being redeemed and deliuered from all euill spirituall enemies, and from eternall destruction wherunto we were subiect, wee should serue God without

2, Co, 6, 20.

1, Co, 5, 15.

Ephe, 1, 4,

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are, in holines and righteousness
before him all the dayes of our life.
Finally that is the ende of our voca-
tion. For God hath not called vs to
vncleanesse, but vnto holinesse, and
he that hath called vs. is holy, so
must wee be holy in all maner of cō-
uersation. And it cannot be that they
which are truly iustified, that is to
say, made righteous by a liuely faith
in Christ, shoulde not also in some
measure be sanctified, that is, made
holy by a faithfull life in him.

1, Pet, 1. 15.

Let not men therefore deceiue the-
selves with the onely name and sha-
dow of faith, without the nature and
substance thereof. Let them not pro-
mise vnto theselues euermore lyfe,
because they know the true G O D,
whome he hath sent Iesus Christ,
but let them remember howe Christ
in Apostle, whom he deere ly loved,
expoundeth that saying, when hee
sayeth. By this we knowe G O D
(truly) if wee keepe hys commaun-
dements; and whosoever sayth that
hee knoweth him, and yet keepeth
not his commaundements, is a liar,
and the truth is not in him. For as
it is a true saying, and by all meanes
worthy to bee receiued, that Christ

1, Ioh, 2, 3, 4.

1, Tim, 1. 15.

Who is a true Christian.

Tit. 3, 8.

Tit. 1, 10.

Iesus came into the Worlde to save sinners; so it is as true a saying, and no lesse worthy to be affirmed, that they which have beleueed GOD should be careful to shew forth good works. S. Gregory vpon the words of Christ to S. Thomas, *Blessed are they who haue not seene. and yet haue beleueed*, hath a notable discourse to this purpose. If any (saith hee) inquire hereof, I beleuee, and therefore am blessed, and shall be saved, hee saith truly, if his life bee answerable to his beleefe: for that a true Faith doth not contradict in manners, the things which he professeth in words. For which cause, S. Paule accuseth certaine false Christians in whom he found no vertuous lyfe answerable to theyr profession; that they confessed GOD in wordes, but denyed him in their deedes. And S. Iohn auoucheth, that whosoener sayeth hee knoweth God, and keepeth not his comauandements, is a lyar. Which beeing so, wee must examine the truth of our sayth by consideration of our lyfe, for then and not otherwise wee are true Christians, if we fulfill in work, that whereof we haue made promise in words. That is,

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Who is a true Christian.

the day of our Baptisme, we promi-
ed to renounce the pompe of this
world, together with all the workes
of iniquity; which promise, if wee
performe now after Baptisme, then
are we true Christians, and may bee
happy. But contrariwise, if our life
be wicked, and contrary to our p o-
mission, it is sayde by the voyce of
conscience it selfe. Not euery one that shal
say to me Lord, Lord, shall enter in- Math. 7.
to the kingdome of Heauen And a-
gaine, why do ye call me Lord, Lord,
and do not performe the things that
I tell you. Here hence it is, that God
complained of his olde people the
Iewes, saying: *This people honoureth*
me with theyr lips, but theyr hearts are Ezr. 10. 17
far off from me. And the Prophet Da- Psal. 78, 36.
uid of the same people. They loued
him with their mouth, & with their
tongues they lyed vnto him. Where-
fore let no man presume to say hee
shall be sau: d, if fayth and good lyfe
be diuorced and put a sunder, which
S. Chrysostome noteth, by the woeful
and heauy chaunce and iudgement
that happened vnto him, who in the
gospel was admitted to the feast of
Christian faith and knowledge, but
for lack of the ornament or garnēt

Who is a true Christian.

of good life, was most con-
sumedly deprivied of his expectation.

Of whom S. Chrysostoms words
are these. He was invited to the feast
and brought vnto the Table, but for
that by his foule garments he disho-
nored our lord that had invited him:
he was not only thrust from the Ta-
ble & banquet, but also bound hand
and foote, and cast into viter darke-
nes, where there is eternall weeping
and gnashing of teeth.

Wherefore let vs not (deere bre-
theren) let vs not I say, deceiue our
selues, and imagine that our deade
and vnfruitfull sayth will saue vs at
the last day: for except wee ioyne
pure lyfe to our beleeffe, and in the
heavenly vocation of ours, do appe-
rell our selues with the worthy gar-
ments of vertuous deeds, wherby we
may be admitted at the marriage day
in heauen: nothing shall be able to
deliuer vs from the damnation of
this miserable man, that wanted hys
wedding weed.

1, Cor, 5, 1, 2. Which thing S. Paul wel noteth,
when hauing saide, we haue an ever-
lasting house in heauen, not made
with mens hands, he addeth present-
ly thys exception, *Si tamen vestiti* &c.

who is a true Christian.

non nudius inueniamur. That is, if we be found at that day well apparrelled & not naked. Would God euery Christian desirous of his saluation, would ponder well this discourse of S. Chrysostome.

And so with thys alone to conclude our speech in thys Chapter, without allegation of further matters of authorities (which are infinite to this effect) it may appeare by that which hath already beene set downe, wherein the true profession of a Chrystian consisteth; & thereby each man that is not partiall, or blinded in his owne affection, (as many are) may take a view of his estate & condition, and frame vnto himselfe a very profitable coniecture, how he shall like to speede at the last accounting day. That is what profit or advantage he may expect by his knowledge & profession of Christian Religion. For as to him that beleaueth soundly, and waiketh vprightly in his vocation, performing effectually euery day his professed duty, there remains both infinite and inestimable rewards prepared: so to him that strayeth aside and swaruerh from the right path of fayth & life prescribed

The conclusion
of this chapter.

1 vnto him, there are no lesse paynes
and punnishments reserved.

For which cause, euery Christian
that is carefull of his owne saluation,
ought to fixe his eyes very seriously
vppon them both; and as in beleefe
to shewe himselfe constant, firme,
humble and obedient; so in life and
conuersation, to be honest, iust, pure,
innocent, and holy.

And for this seconde poynte con-
cerning life and manners, hath bene
already handled in my former
Booke, (which as I vnderstand is
imprinted in England) I shall neede
the lesse to discourse hereof. But
for I haue bene admonished by the
wrytings of diuers, how my former
book hath been disliked in two spe-
ciall poyntes; first, that I speake so
much of good works, and so little of
faith: secondly, that I talke so larg-
ly of Gods iustice, and so briefly of
his mercy, whereby the consciences
of many haue bene offended: In
the last Chapter going before of be-
leeffe and life aunswere the first, and
that which immediately followeth,
serue for the latter obiection, and so
I doubt not, but a Christian man
may be thoroughly resolved.

OF THE ONELY IM-
pediment that is wont to let sinners
from Resolution.

*which is the mistrust and confidence
in Gods mercy, through the multitude
and grievousnesse of their
sinnes.*

CHAP. VI.

AMong all other the moſt grie-
uous and perilous cogitations,
which in this world are accuſtomed
to offer themſelves to a mind intran-
gled and laden with great ſins this
usually is the firſt, (tho'ough the Na-
ture of ſinne it ſelfe, and crafty ſug-
geſtions of our ghosly enemy,) to
fall into diſtruſt and diſpaire of Gods
mercy. Such was the cogitation of
moſt unhappy Caine, one of the firſt
inhabitants of the earth, who after
the murder of his owne onely Br-
ther, and other ſinnes by him com-
mitted, brake into that horrible and
deſperat ſpeech, ſo greatly offenſive
unto his Lord and Maſter, *Mine in-
iquity is greater then that I may hope
for*

Despaire of Gods mercy.

for pardon. Such was in like manner the desperate conceit of wicked Judas, one of the first of them that were chosen to the peculiar service of our Redeemer; who feeling his conscience oppressed with manifold iniquities, and most of all with the proditiō of his owne Lord & Master, tooke no other way of amendment or redresse, but to destroy himselfe both in body and soule, adioyning only these words, full of miserable distrust & desperation, *I have sinned in betraying the innocent and iust blood.* By which words and most wretched end, hee more grieuously offended & iniured his most louing and mercifull Saviour, then by all former iniquities committed against him.

This (then most louing Brother) is the first and greatest Rock, whereat a sinfull soule ouerburdened with the charge of her owne iniquities, & tossed in the waues of dreadfull cogitations, by the blastes and stormes of Gods threatnes against Sinners, doth cōmonly make her shipwrack. That is, that most horrible depth & dungion, whereof the holy scripture sayth; *The impious man when hee is*

Math. 27.

Pro 18.

come

Despaire of Gods mercy.

run into the bottome and profunditie of his sinnes, contemneth all. That is the remediless sore, and incurable wound, wherewith god himselfe charged Ierusalem, when he said *Infansibilis fractura tua.* Thy rupture is irre- *Iere. 3.*

mediable. And the prophet Micheas considering the same people, thorow the multitude of their wickednes, to incline nowe to despaire of Gods goodnes towards them, brake forth into thys most pittifull complaint; *For this wi' I weepe and lament ex-* *Mich. 1.*
treamely, I wil strip of my clothes, and wnder naked, I wil rore like vnto dragons, & sound out my sorrow as Streptibus in the desert, for that the wound and malady of my people is desperate.

This is that great and maine impediment, that stoppeth the Conduits of Gods holy grace, from flowing into the soule of a sinfull man. This is the knife that cutteth in sunder all those heauenly and blessed cordes, wherewith our sweete Lord and Sauour endeouoreth to drawe vnto repentance the harts of sinners, *Ho. 5. 11.*
saying by his Prophet, *I wil pul them vnto mee with the chaines of lone and cheritie.* For by this meanes euerie sinfull conscience commeth to aunsweare

Despaire of Gods mercy.

swere almighty God, as did Ierusalem when being admonished of her sins, and exhorted by his Prophet vnto amendment of life, shee sayde, *Desperavi nequaquam faciã*, I am become desperate, I will neuer thinke of any such thing.

To which lamentable estate when a sinfull man is once ariued, the next step he maketh, is, (for auoyding all remorse and trouble of conscience,) to ingulfe himselfe in the depth of detestable enormities, & to abandon his soule to the very finke of all filth and abominations, according as S. Paul said of the Gentiles in like case, *That by despaire, they deliuered themselves ouer to a dissolute life, thereby to commit all madnesse of vncelenesse.* Which wicked resolution of the impious, is the thing, (as I haue noted before) that most of all other offences vppon earth, doth exasperate the ire of God, depriving his diuine maiesty of that most excellent property wherein he chiefly delighteth & glorieth; which is his infinite & vnspcakable mercy. This might be declared by diuers & sundry examples of holy writ, howbeit, two onely shall suffice for this present.

The

Despaire of Gods mercy.

The first is, of the people of Israel; not long before the banishment into Babylon; who being threatened from God by the Prophet Ieremie, that manifold punishmēts were imminent ouer their heades, for their grimmous sinnes committed against his Maiesty, began (in sted of repentance) to fall to desperation, & consequently, resolved to take that impious course of all dissolute lyfe, alledged before out of Saint Paul, for thus they answered God, exhorting them by his threats to reforme their wicked liues; Wee are grown desperate, and therefore we will hereafter follow our owne cogitations, & euery one fulfil the wickednes of his owne conceit. Whereat God stormed infinitely, & brake forth into this vehement Interrogatiō; *Interrogate Gentem, quis audiet talia horribilia?* Aske & enquire of the very Gentiles, whether euer among them, were hard any such horrible blasphemies?

Iere, 18.

And after this, for the more declaration of this intollerable iniurie, herein offered to his Maiestie; hee commaunded the Prophet Ieremy, to goe forth out of his owne house, and to get him to a Potters shoppe, which

Despaire of Gods mercy.

**A meruailous
example of
Gods mercy,**

which in the Village was framing his vessels vpon the wheele. Which Ieremy hauing done, he saw before his face a pot crused & broken by the Potter all in pieces vpon the wheele, and thinking thereby that the vessell had been vterly vnprofitable and to be cast away, hee saw the same clay presently framed againe by the Potter into a newe Vessell, more excellent then before. Whereat he meruailing, God said vnto him; Dost not thou thinke (Jeremy) that I can doe with the house of Israell, as this Potter hath done with his Vessell? or is not the house of Israell in my hands, as the clay is in the hand of this craftsman? I wil denounce vpon a suddaine against a Nation & kingdome, that I will roote it vp, and destroy it, and if that Nation or Kingdome do repent from their wickednes, I also will repent mee of the punishment which I intended to lay vpon them. And then hee proceedeth forward, declaring vnto Ieremy the exceeding greefe and indignation which hee conceiueth, that any sinner whatsoever, should despaire of mercy & pardon at his hand.

The second example is, of the same people

Despaire of Gods mercy.

people of Israell, during the time of their banishment in Babilon, at what time, being afflicted with many myseries for their sinnes, and threatned with many more to come, for that they changed not the coule of their former wicked conuersation: they began to despaire of Gods mercy, & to lay to the Prophet Ezechiell, that liued banished among them, and exhorted them to amendment, vppon assured hope of Gods fauor towards them: *Our iniquities and sinnes, doe lie grievously vpon vs & we languish in them, and what hope of life then may wee haue? At which cogitation and speech, God being greatly moued, appeared presently to Ezechiel, and said vnto him. T^ei this people, as I doe lyne, saith the L^ord God of hosts, I wish not the death of the impious, but rather that he should turne frō his wicked wayes and liue. w^hy wil the house of Israel die in their sinnes, rather then turne vnto me.*

Ezech. 33.

Then maketh hee a large & vehement protestation, that how greatly soeuer any person shold offend him, and how great punishment soeuer hee shall denounce against him, yea, if he had giuen expresse sentence of death

Despayre of Gods mercy.

death and damnation vpon him, yet
Si egerit penitentia a peccato suo, fe-
ceritque iudicium et iustitiam: that is,
if he repent himselfe of his finnes, &
exercise iudgement & iustice for the
time to come, (that is, iudgement
vpon our selues, & iustice toward o-
thers,) all his sins that hee hath com-
mitted, shall be forgiven him (sayth
almighty God) for that he hath done
iudgement and iustice.

And this now might be sufficient,
(albeit nothing els were spoken) for
remouing this first obstacle, and im-
pediment of true resolution, which is
the dispaire of Gods infinite goodness
and mercy. Neuerthelesse, for more
evident clearing, and demonstration
of this matter, and for the greater co-
fort of such as feeble themselves bur-
dened, with the heavy weight of
their iniquities committed against his
diuine Maiesty; I haue thought ex-
pedient in this place, to declare more
at large, thys abondant subiect of
endlesse mercy, towards all such as
will truly turne vnto hym; in what
time, state, condition, or age soeuer
in this life, which shall be shewed &
set downe by these foure poynts and
parts that do ensue.

The

Despayre of Gods mercy:

*The first part, touching the loue that
God beareth towards man.*

First of all, by the infinite and incomprehensible loue that almighty GOD beareth vnto man, which loue is alwayes the mother of fauor, grace, and mercy. If you demaund of me in what sort I proue that the loue of God is so exceeding great towards man, I aunswere as the Cosmographer is wont to doe, who by the greatnesse and multitude of the streams & Riuers, doth frame a coniecture of the Fountain from which they flow. The proper Riuers which are deriued & do run forth of loue, are good turnes and benefits, which seeing they are infinite, endlesse, and inestimable, bestowed by God vpon man (as in the place before hath beene declared. and the whole vniuersall frame of this World, dooth abundantly beare witnes,) it followeth most euidently, that the origine, Fountaine, & well-spring of all these fauour, graces, & good turnes, must needs be infinite, immeasurable, & farre surpassing al compasse of mans vnderstanding.

IF

Despaire of Gods mercy.

Iob 7,

Wisd 11.

If you require of mee the cause & reason, why Almighty God should so wonderfully bee affected towards man, I can directly yeeld ye none at all, but rather merucile thereat with holy Iob, why so soueraign a Maistie should set his hart vpon so base a subiect. Notwithstanding, the holy Scripture seemeth to alledge one principall reason of his loue, when it layth; *Nihil odisti eorum que fecisti, et parcis omnibus, quia tua sunt Domine, qui diligis animas.* That is, Thou (ô Lord) which lovest soules, canst not hate those thinges which thou hast made, but doest vse mercy towards all men, for that they are thine. And the like manner of reasoning vseth God him'selfe when hee layth by the Prophet Ezechiell: *Behold, all soules are mine*: And heere-uppon he inferreth a little after, *Nunc quid voluntatis mea, est mors impij*: Can I haue the will to damne a wicked mā. seeing that his soule is mine created & redeemed by me? as who would say, this were a case against all order and equity. And the reason of this maner of speech & argument is, for that euery man naturally is inclined to loue the things that be of his

Despaire of Gods mercy.

his owne making. So we see, that if a man haue an Orchard, where in bee great variety of trees and plants, yet if there be but one of his own peculiar grafting that florisheth and prospereth well, he taketh more delight therein, then in any of the rest, for that it is his owne workmanship.

So in like manner, if a man haue a Vineyard of his owne planting and trimming For which respect the holy Prophet David, finding himselfe and the whole kingdome of Iury in great affliction & calamity, thought no other meanes so forcible to draw God to compassion and commiseration of theyr cause. as to cry out to him in this maner; Thou which go- psal 97,
uerneest Israel, look towards vs, & be attente. Thou hast brought forth a vineyard out of Egypt. thou hast purged the same from Gentiles, and hast planted it Thou ô God of al power, turne towards vs, look vpon vs from beauen, and visi.e this thy Vineyard, which thine owne right hand hath planted. This manner of perswasion vsied the holy Prophet Elay to moue God, whē he said, *Look vpon vs. I beseech thee O Lord, which are the worke of thine hand.*

But

Despayre of Gods mercy.

Iob, 10,

But about all other, the blessed man Iob, standeth as it were, in argument and disputation with God about this matter, saying. haue not thy hands made me? haue they not framed mee of clay and earth? hast not thou compacted me as cheele is made of milke? hast thou not knitte my bones and sinewes together, and couered my flesh with skinne? hast not thou giuen me life, and conserued my Spirite with continuall protection? Howsoever thou seemest to dissemble these maters, & hide them in thy hart, yet I know that thou remembrest them all, and art not vnmindfull of them.

By which wordes thys holy man signified, that albeit G O D suffered him greatly to bee tempted & afflicted in this life, so far forth as he might seem to haue forgotten him, yet was he wel assured, that his diuine maiesty could not of his goodnes forsake or dispise him, for that hee was hys creature, and the proper workmanship of his own hands. In which very name *workmanship*, holy David tooke such great comfort, considering that the workman cannot chuse but be louing & fauourable towards
hys

Despayre of Gods mercy.

his owne worke, (especially so excellent and bountifull a workman, as is almighty god, towards a work made as man is, to his owne shape & likeness,) that in all his necessities yea euen in his greatest infirmities of flesh and most grieuous offences committed against his Maicesty, hee conceiveth most assured hope of mercy and pardon, vpon this consideration, that hee was his workmanship, and consequently wel knowne to his diuine wisdom, of howe brittle and infirme a mettle hee was made. For thus at one time amongst other, hee reasoneth of this matter. Look how far distant the East is from the West, so farre off hath God remoued our Psal, 120, iniquities from vs. Euen as a Father doth take compassion on his owne children, so doth the Lord take mercy vpon vs, for that hee well knoweth the mould wherof we are made, and doth remember that we are nothing els but dust.

In which Discourse, the holy Prophet maketh mention of two things that did assure him of Gods mercy, the one, that God was hys Creator, and Maker, and thereby priuy to the trauell of his constitution & nature,
the

Despaire of Gods mercy.

the other, that hee was hys Father, whose propertie is to haue compassion vppon his chyl dren: and this is a second reason, more strong & forcible perhaps then the former, why e- uery man may bee most assured of pardon, that hartily turneth vnto al- mighty G O D; considering that he hath pleased his diuine Maiesty, not onely to be vnto man a Creator, (as he is to all other thinges) but also a Father, which is a title of the greatest loue & coniunction, that nature hath left to things in this world. Where of a certaine Philosopher sayd well, that no man could conceiue the loue of a Fathers hart, but he onely that had a child of his owne.

For which respect our savior Christ to put vs in minde of this most ten- uent loue; and thereby as it were, by one fire to enkindle another within our harts, did vs oftentimes & ordi- narily, to repeat this sweet name of Father in his speeches to his follow- ers, and thereuppon founded diuers most excellent and comfortable dis- courses; as at one time when he ex- horted them from ouer much care, and worldly solicitude; hee addeth this reason; *Your Father in Heauen*

Mat. 5. 6. 7. 8.

Math 6.

Discourse of Gods mercy.

knowing, that you have need of these
things. As who would say, hee
knowing your wants, & bring your
father, you shall not neede to trou-
ble your selves with too great anxie-
tie in the matters, for that a Fathers
heart cannot but bee provident and
carefull for his Chyldren. The like
affection maketh hee in the same
manner, to the same effect by compa-
ssion of the Byrdes of the Ayre, and
other unreasonable Creatures: for
which, if God doth make (sayth hee)
an abundant provision, as all the
whole world may winnesse that hee
careth: much more carefull wil he be
to provide for men that are his own
children, which are more deare unto
him then any other terrestiall thing
created.

All these speeches and reasons of
our Saviour, are deriued from the
care and property of a Parent,
which cannot but affect & loue his
chylren: especially such a Father,
whom Christ calleth celestiall, who
by his perfection of true fatherlie
care, so far exceedeth all earthly Pa-
rents put together, as in power, de-
votion and goodnes, almighty God
suppleth the infirmity of his feeble

Despayre of Gods mercy

Cal, 4.

Esay, 63.

Iohn, 20.

creatures. Such a Father as hath
only gyuen lyfe and being vnto
hys Chyl dren, but also (as S. Paul
sayth.) hath poured into their hart
the diuine spirit of his onely eternal
Sonne. (tyring them vp to most as
sured confidence & inuincible hope
in his fatherly goodnes and protec
tion. And yppon assurance of hope,
haue as well sinners as Saints
from the beginning, fled vnto
confidently vnder this title of pa
trny, and neuer were deceiued.
the Prophet Esay, as well in his
name, as in the name of the Lord
people of Israel, doubted not to say.
Thou art our Father, Abraham had
not knowne vs, and Israel is igno
rant of vs. Thou o Lord, art our fa
ther, thou art our Redeemer. And
confirmie thys assurance vnto
Chr. st sent that most sweet & com
fortable embassage vnto hys Dis
ples presently vpon his resurrection.
Goe and tel my brether en, that I
ascend vnto my Father, and will
Father: vnto my God, and will
God. By which words of Father, and
God, the one of loue, and the other
of power; the one of will, the other
of ability, hee tooke away all doubt

Despayre of Gods mercy.

of not speeding, from each man that
should make recourse to this merciful
Lord and Father. God himselfe
also, after many threatnes ysed by the
Prophet Jeremy, against the people
of Israell for their sinnes, in the end,
lest they should dispaire, turneth a-
bout his talk and changeth his stile,
offring them of many graces & fa-
uours, if they would returne vnto
him; telling the house of Israell, that
he hadde loued her from the begin-
ning, and had sought to drawe her
vnto him by threatnes, to the end he
might take mercy vpon her, & that
now he intended to builde her vp a-
gaine, to adorne her with ioy & ex-
ultation, to gather her children fro
all corners of the earth, to refresh
them with the waters and Rivers of
life, and al this (saith hee) *Quia fac-
tus sum Israeli Pater.* For that I am
become now a Father to Israell. And
in the same place to wicked Ephra-
im (the head Citty of the rebellious
kingdome of Samaria) hee sayth *Ecce. 38.*
Ephraim is become my honourable Son,
my delight, and dearly beloved child,
therefore my bowels are moued with
compassion vpon him. & in abundance
of mercy wil I take pittie of him. So

Despayre of Gods mercy.

much attributed God to this respect
of being a Father vnto Israel and
pharaim, and of their being hys Chil-
dren: for that this cause only (not-
withstanding their infinite enormous
sinner) his bowels of endlesse mercy
were moued with loue and compas-
sion towards them.

Luk, 11.

And these are those tender & mo-
cissfull bowels, which holy Zachary
Father to S. Iohn Baptist, protested
to be in almighty God towards his
kind that had offended him. These
are those which were in that good
old Father mentioned in the gospel,
who being not onely offended but
also abandoned by hys younger Son,
yet after he saw him return home a-
gain, notwithstanding he had wasted
all his thirt and substance, and had
wearied out hys body with wicked
life, he was so far of from disdain-
ing to receiue him as hee came forth to
meete with him, fell vpon his necke
and kissed him for ioy: adorned him
with new apparrell and rich Jewels,
provided a solemne banquet for
him, invited his friends to be merry
with him, & shewed more exulta-
tion and triumph for his returne, then
if he had neuer departed from him.

Luk, 16.

By.

Displays of Gods mercy.

By which parable, our Saviour
Christ endeouored to set forth vnto
vs the incomprehensible mercy of
his heavenly Father towards sinners,
in which resp:ct hee is truly called
by his Apostle, *Pater misere cordiarum.* 2, Cor. 1.
the father of mercies. For that (as S.
Bernard well noteth) the sea and O-
cean of mercies doth flow peculiar-
ly from the heart of a Father, which
cannot bee sayd so properly of the
Gulf and depth of his iudgements.
For which cause he is called in scrip-
ture the God of iustice and reueng. ps. 119.
and not the Father. And finally, this
blessed name of Father in God, doth
import vnto vs by Gods own testi-
mony, al sweetnes, all loue, al friend-
shippe, all comfort, all fatherly pro-
vidence, care and protection: all cer-
tainty of fauour, all assurance of
grace, all security of mercy, pardon,
and remission of our sinnes, when so-
euer vnfainedly wee turne vnto him.

And in this point his Diuine Ma-
iesty is so forward and vehement to
giue vs assurance, that being not co-
tent to set forth his loue vnto vs by
the loue of a Fathers heart, he goeth
farther, and protesteth vnto vs, that
his hart is more tender towards vs

Despayre of Gods mercy

Efay, 49.

in this behalfe, then the heart of any mother can be to the only child and infant of her owne wombe. For thus he saith to Sion, which for her sinnes began to doubt least hee had forsaken her; Can the mother forget her own infant, or can she not be mercifull to the child of her own wombe? If she could, yes can I not forget to reiect thee: Beholde, I haue written thee in the flesh of mine own hands. And this for so much as God is called our Father.

There remaineth yet a third consideration, which more setteth forth Gods inestimable loue, then any of the other demonstrations before is downe. And that is that hee gave his life and blood of his onely begotten and eternall sonne, for purchasing & redceming vs. when we were lost, at price so infinite and inexplable, as (no doubt) his Diuine wisdom would neuer haue giuen, but for a thing which hee had valued above all measure. Which our Saviour himselfe that was to make the payment, dooth plainly signifie, and therefore also seemeth (as it were) to wonder greatly at such a bargain, when he layeth in the Gospell; So dearly haue

God

Dispenſation of Gods mercy.

Our Father ſoued the world, that
he hath giuen for it his onely begotten
ſonne. In which words he ſheweth
his most wonderfull dealing of his
Father, vnto the vehemency and
exceeding aboundance of loue, as
dooth alſo his deereſt Diſciple, and
Apoſtle S. Iohn, ſaying: In this ap-
peareth the great loue & charity of
God towards vs, that hee hath ſent
his onely begotten Sonne into the
world, to purchaſe life for vs. In this
(ſay) is made euident his exceeding
charity, that we not louing him, hee
loued vs firſt, and gaue his own Sonne
to be a ranſom for our ſinners.

Iohn. 3.

Whereunto alſo the holy Apoſtle S.
Paul agreeeth, admitting in like man-
ner the exceſſiue loue of god in theſe
words, God doth meruailouſly com-
mend & ſet forth his great loue vnto
vs, in that wee being yet ſinners, hee
gaue his ſon to the death for our re-
demption. And in another place, tra-
ning our, (as it were) a meaſure of
Gods mercy, by the aboundance of his
loue, ſaith thus: God who is rich in
mercy, through the exceeding loue
which hee bore vnto vs, wee being
dead in ſin, hee reſcued vs in Chriſt,
and rayſed vs vp euen vnto heauen,

Rom. 5.

Eph. 2.

ma-

Desire of Gods mercy,
making vs to sitte downe there with
him, to the end he might declare to
all ages and world ensuing, the most
abundant riches of his grace and
goodnes towards vs.

This was the opinion of that no-
ble Apostle S. Paule, and of all his
coequall Apostles, Euangelists, Dis-
ciples, and Saints; and thys work of
our Redemption, proceeded onely
fro the inflamable furnace of Gods
immeasurable loue. And therefore to
make no other conclusion heereof,
then that which Saint Paule himselfe
doth make. If God haue not spared
his owne proper and onely begot-
ten sonne, but hath giuen him vnto
death for gaining vs vnto him, how
can it be, that with him hee hath not
giuen vs all other things. If when we
were his enemies, and thought not
vpon him, hee sent to seeke vs so di-
ligently, by such a Messenger as he
loued so deere, allowing hym to
lay downe a price for vs which he so
infinitely esteemed: what shall we
thinke that he will doe vnto vs now,
(wee being made his owne by our
redemption) if we returne willingly
vnto him: when our receiving shall
cost him nothing else, but onely a
mer-

Ti, 3.

Rom, 5.

Dispayre of Gods mercy.

mercifull looke vpon vs: which is
much more from the infinite bo-
wels of his bottomlesse mercy, as is
one droppe of water from the most
huge gulle of the maine Ocean Sea.

And this shall suffice for the first
point of Gods loue, declared vnto
vs by the three most sweete & com-
fortable names and respects of Crea-
tor Father, and Redeemer.

*The second part, howe God expresseth
his loue towards sin-
ners.*

NEXT after which, we are to con-
sider in what manner God is ac-
customed to expresse & declare thys
loue of his, in his dealings and pro-
ceeding towards sinners. And first
of all, the wise man (hauing had long
experience of thys matter,) begin-
neth to describe and sette foorth in
thys sort, saying vnto God himselfe,
Thou (O Lord) dost diffiniſhe the Wisd, 11.
fool: of men, to giue vnto them thys
experience. And then, when they
will not vse this benefite of his for-
bearing, but will needs enforce him
to punish and correct them, he sayth
further of thys correction: Such as

Despaire of Gods mercy.

WIL, 112.

wilfully doe vnto offray (O Lord) and
wil not turn vnto thee; thou dost re-
rect the sweetly by little & little, by
monishing & exhorting them to leave
their sinne; and to believe in thee.

These two poynts then of excee-
ding clemency, by the testimony of
the wise men are found in Almighty
God, first to wincke at the wicked
life of men, and to expect their con-
uersion with vspeakeable patience
and longanimity, according as also
the Prophet Esay beareth witnesse,
adioyning the cause thereof in these
wordes; *The Lord dooth attend your
conversion, to the truth by which shall he
rejoyce on you, and thereby be exalted.*

Esay, 30.

And secondly for the same respect
when he is enforced by reason of his
iustice to chastise them, yet doth he
the same with such moderation and
mildnes, as alwaies in this life he re-
serueth place of pardon.

.11, 111

And vnto these two, wee may ad-
ioyn yet a third property of his mer-
cy, more admirable (perhaps) than
the former: which is, (as Tullius
excellently potech) that he being the
party offended, yet first and princy-
pally desireth reconciliation; he ha-
ving receiued the wrong and injury.

yet

Despayre of Gods mercy.

ye doth be most humbly intreate for
unity and atonement. And whereto
all high and equity, bee might
deny vs pardon, and for his power
take reuenge of vs at his pleasure;
ye doth he not onely offer vs peace
of his owne accorde, but also such
means by al meanes possible to ac-
complishe of humbling (in a certaine
manner) his diuine Maiesty to our
humble and vility: and behauing
himselfe in this respect, as a Prince
that were throned of his bond-
slave and abiect servant. And thus
This might be declared by many
of his sweet speeches and doings in
holy scripture: but one place out of
the Prophet Esay shall serue for all;
where Almighty God so earnestly
woteh the conuersion of Ierusalem,
as no louer in the world could vnder-
stand signs & testimonies of a hart
inflamed and sette on fire with loue:
when he dooth to waite that City
which so highly hath offended him:
First, after many threats powred
out against her, if she did not re-
pent, least she might perhaps fall in-
to dispaire, he maketh this protest
in the beginning of his speech,
And grieve non est mihi, &c. Ang. 1. El. 1. 25.

Dispayre of Gods mercy.

I am not (O Ierusalem) but whate
ouer I haue spoken, I haue spoken of
good will and loue. Secondly, he
entreteth into this dispute, and debateth
with himselfe about punishing her
for her sinnes, what shall I doe? Shall
I tread her under my feet, and put her
to the fire? I will shee stay my pu-
nishing hand; and make peace with me,
will shee (I say) make attonement with
me? After which doubt & cunsaunce,
hee resolueth himselfe to change his
manner of style, and to fall a little to
chide with her, & then he saith, Hear-
ken & ye deafe inhabitants of Ierusa-
lem, looke about ye, ye blind folke
that will not see: who is blind and
deafe but my seruant, that will not
regarde or listen to the messenger
which I send? O thou which hast eyes
cared, wilt thou not heare?

And then a little after, hee begin-
neth to smooth and speake fayre a-
gaine, saying; *But since thou hast bin
gracious and glorious in mine eyes, I
haue loued thee, and for thy sake will
I giue whole Nations. Feare me for
that I am with thee. Where with thou
beeing little or nothing moued, he
returneth to a sweet manner of com-
plaint, saying: Thou hast entreated
me,*

Deffence of Gods mercy.

and by thy sinnes, and with thine in-
iquities thou hast greatly afflicted me. His complaint

Which being sayd, and the forme-
what moued thereby to loue him, as
he seetheth; he turneth vnto her with
his most comfortable and kinde
speech I am he, I am he, which can-
celleth thine iniquities for mine own
sake, & will neuer thinke any more
vpon thy sinnes. His kinde
speech.

All which beeing
done, and they now reconciled, and
made fast friends together, his diuine
Majesty beinnewith a very louing co-
feruence as it were, & sweete expostu-
lato with her, saying in these words, His conse-
lat thou to memory the things that
are past, and let vs iudge our selues
here together. Tell me if thou haue
any thing whereby thou mayst bee
iustified. Thy first Parent was a &c.

Wherat she bring ashamed, & ha-
ving nothing in the world to answer
for herselfe, almighty God comfort-
eth her, and comforteth vpon the whole
matter in this most kinde and amia-
ble sort. Feare not, for I will poure
out my Spirit vpon thee, and vpon
thy seede, and my benediction shall
be vpon thine offspring; thy chil-
dren shall bud vp and flourish as wil-
lows planted by the water side. This
sayth

His sweete
conclusion,

Despayre of Gods mercy.

saith the Lord and king of Israel the
Lord of hoste that is thy redeemer
I am the first and the last and besides
me there is no other God. Be mind
full of this thou house of Jacob. I
have dissolued & dissipated thy sin,
as a cloude is dissolued in the ayre
be mindfull of this, and haue an affe
red confidence. Thus far continueth
the treaty betweene God & his Cit
ty of Ierusalem.

And now tell mee (deere Christian
brother) whether it be possible for
my hart or tongue in the World, to
conceiue or expresse more waker
significations of most vehement
good wil & burning affection, then
of Gods part in this treaty hath bin
declared. What louer or enamou
red peeson vpon earth, what passion
ate hart could worse most carnest
ly, sue more diligently, sollicite more
artificially, complaine more pitiful
ly, expostulate more amiably, confer
more intrinsically, requit offences
more readily, offer benefits more ab
boundantly, conclude more sweetly
and giue more pignante testimony
of vnsaygood loue, nor more affe
red certainty of eternall league and
amity, then doth almighty God

Dispaire of Gods mercy.

to this Nation that so grievously had
offended him: who will not confesse,
downe with the Prophet David, That
sweet and mercifull is the Lord, and Psal, 144.
his mercies spred ouer all the rest of
his most wonderful works. Who wil
maruell if the same Prophet made a
vow, that his euerglasting song should
be of the mercies of this his Lord &
Maker?

But yet this thing is made much
more apparant, by that which 'hys
Diuine Maiestie dyd afterwarde to
the same people in the daies of Iere-
my the Prophet, (aboue an hundred
yeares after this Treaty. in the time
of Esay) at what time god being re-
solued to destroy them & their Cit-
ty, for their obduration in their sins,
when the howre of execution drew
nere, his bowels of mercy were so
touched with cōmiseration towards
them, as he called to Ieremy & com-
maunded him once againe to go vp
to the Temple gate, where all the
people did passe in and out, & there
with a loude voyce to cry as follow-
eth: Heare ye the word of God. O
all you of Iuda, that do passe in and
out by these gates: Thus sayeth the Iere. 7.
lord of hostes, the God of Israel, yet
do

Dispaire of Gods mercy.

doe you amend your wayes, and I
will dwell in this place with you. And
when this exhortation and blef-
sed endener of almighty God, could
not moue or profit the any thing at
all, then his vspeakable goodnesse
beganne with sh. rpe threatens in the
manner: My fury and indignation is
gathered together against this City,
and vppon the inhabitants, and vpon
the very beastes and Cattell thereof,
as also vppon the fruite and trees of
this Region. The carcases of this peo-
ple, shall bee foode to the Byrds of
the ayre, and to the Beastes of the
fielde, they enemies shall come and
cast loorth of their Sepulchers, the
bones of the Kings & Princes of In-
da; the bones of their Priestes, Pro-
phets, and inhabitants, and shall dry
them at the sunne, and cast them out
into the dunghill. After all which
long and dreadfull commination, he
altereth his speech presently againe,
and saith with a very lamentable and
pittifoll voyce: And wilt not he that
is slain (notwithstanding all this) rise
vp againe? Will not he that is de-
parted from me, returne vnto me againe?
O why doth my people run from me
so obstinately by which louing com-
plaint,

Iera, 7.

Iera, 8.

Displaye of Gods mercy.

plaint, and infinite other meanes of
mercy that God vsed to that people,
when no amendment at all could be
procured, his diuine Maiesty was
enforced to call Nabuchadon-
sor King of Babylon before the wals
of Ierusalem, to destroy it. But e-
uen now also consider the bowelles
of his vspeakeable mercy. For ho-
ping that by this sermour they might
perchance be stirred vp to conuer-
sion, hee sent Ieremy the Prophet to
them againe, with thys Embassage,
Tell the inhabitants of Ierusalem, wil Iere, 35.
ye out yet receiued discipline & shew
my words? Whereat those gracelesse
people were so little moued, as they
took Ieremy and cast him into pri-
son for this message, and thereby ex-
asperated most grievously Gods fur-
ther indignation against them. Not-
withstanding all which, his incom-
prehensible clemency would not
thus abandon them: but comman-
ded holy Ieremy to write out all hys
threates and promises in a book to-
gether, and to send the same vnto *Iere, 36.*
them, forth of the prison where hee
lay, by his seruant Baruch, to bee
read in their hearing; and so he did.
Wherof when Ioaquin the king had
vnder-

Dispayre of Gods mercy.

vnderstanding. Hec commanded
Baruch to bee brought into hyr pre-
sence, and there to read the Booke
by the fire side. (as the Scripture no-
teth.) And when hee had heard but
three or foure pages thereof, hee cut
them out with a pen-knife & threw
the whole Booke into the fire and
consumed it. At which obstinate and
impious dealing, albeit Almighty
God were exceedingly offended, yet
commanded he the same booke to
be indited & written again, in much
more ample manner then before,
thereby (if it had beene possible) to
haue stirred vp and gained that peo-
ple vnto him. But when thys by no
means in the world could be brought
to passe: then permitted his Diuine
Maiesty, the whole City to bee de-
stroyed, according to his former
threates, and that rebellious people
to be led away captiue in bondage
to Babylon. In which place and mi-
sery, (notwithstanding their de-
merites) his infinite mercy coulde not
forake them, but sent his Prophet
Ezechiell as also Baruch vnto them,
with extreame complaint of their
obduration. and yet offering them
their mercy and pardon. vnto them.

Despaire of Gods mercy.

if they would repent.

And what more wonderfull clemency then this, can possiblie bee imagined: deere Chrystian Brothers May in reason any man euer nowe enter into doubt or dispaire of Gods mercy, how great and grievous soeuer the burden of his sins bee, when hee considereth this proceeding of his eternall Maiesty with the people of Israell; for so many yeeres and ages together: Whom he himselfe callith notwithstanding, *Gentium Apostolicam duram faciem & indomabilem cordem*: An Apostolicall Nation, of a shamelesse countenance, and incorrigible disposition? Can G O D devise any more effectual and forcible meanes, to erect and animate a sinner constantly to returne vnto him, then are these? And yet (gentle Reader) for thy further comfort and encouragement in this behalfe, I will adioyn one thing more, which doth exceed and passe all reason & reach of humayne imagination, and that is that G O D promisseth vnto a sinner that faithfully will returne vnto him, not onely to forget and utterly extinguish all memory of his former iniquities, but also to make more
ioy

Despairs of Gods mercy.

Isay 40.

Isay 30.

Luk, 15.

ioy and triumph at hys conuerſion,
and to loue and cheriſh him more
tenderly at his returne, then if hee
had neuer fallen or departed from
his ſeruiſe. This God himſelfe ſignifi-
fieth by the Prophet Eſay, when hee
ſayth; *Call vnto Ieruſalem ſpeak vnto
her heart* (that is, comfortably) *for
that her iniquity is forgiven, ſhe hath
receiued double at Gods handes for
her ſins committed.* And more plainly
in another place by the ſame Pro-
phet. *The light of the Moone ſhall be
as the light of the Sun; and the light
of the Sun ſhall be as the light of ſe-
uen daies, ſeauen times purer together,
when God ſhall bind vp the woundes
of his people, & heale their ſores.* And
to this purpoſe doe appertaine di-
rectly theſe moſt wonderfull Para-
bles of our Sauior in the Goſpell,
concerning the extraordinary ioy, &
feasting that the careful Woman
made, when ſhee had found againe
her Groat that was loſt, & the good
ſheepheard, when he brought back
the ſheepe that was aſtray; and the
merciſull Father when hee receiued
home his Sonne that before had a-
bandoned him. And to the ſame
purpoſe doth it alſo appertaine, that
in

Despaire of Gods mercy.

In the Prophet David God gloryeth,
especially in the service of those peni- Psal. 57.
tents, that before had not known him.
And this shall suffice for this second
point, to shewe what wonderfull
measures almighty God doth vse, in
setting forth his mercy, for allure-
ment of sinners vnto repentance.

*The third part, what assurance God
giueth to them that repent.*

AND So hauing declared what
an exceeding great love & mercy
God beareth towards man, and how
effectually he expresseth the same by
his sinning vnto sinners for their con-
uersion: it followeth that we should
in this third place, examine some-
what more in particulars, what cer-
taine assurance bys diuine Maiesty
giueth, of vndoubted pardon & full
remission of their sinnes, to all such
as vnsainedly shall resolute theselues
to make their refuge vnto him.

Which thing, albeit every man by
that which before hath been repea-
ted, may sufficiently conceiue, yet
for the importance of the matter, it
shall not bee amisse in this place al-
so, to adde a word or two, for more
plaine

Despayre of Gods mercy.

plaine and euident demonstration here. And thys shall be done by setting down both the words & deede that is both the promises & performance which Almighty GOD hath vsed and exercised in this behalfe, to all such as haue offended him whatsoever. And for the first, which in his promises, most apparant it is, as wel by the things which before haue beene discussed, as also by the whole course, body, and drift of holy Scripture, that the promises of mercy and pardon, which his diuine Maiesty hath made to sinners, and wherunto by his sacred word, he hath in a certain manner obliged himselfe, are both manifold, vehement, absolute, resolute, and vniuersall. Whosoever he depart from his wicked wayes,

Isaiah, 58. 3 I. turne vnto me, saith Almighty God, I will receiue him.

Behold the vniuersality of all people & persons, without excluding any. And then further, *As what soeuer an impious man shall returne vnto mee, from his iniquity, his wickednes shall not hurt him, saith the lord God of hostes.* See the vniuersality of all times and seasons without exception. But yet hearken what God addeth besides

Despayre of Gods mercy.

Let us off to do perversly. (sayth he vn-
to the lewes &c.) And then doe you
come and find fault with me if you
say, 1
For if your sins were as redde as
scarlet, they shall be made as, &c.

Consider the vniuersality of al kind
of sinnes, be they neuer so grievous,
so horrible, or haynous.

And finally, G O D talking to a
soule that hath oftentimes falne, and
most infinitely offended him, hee
saith thus: It is a common receiued
speech, that if a woman depart from
her husband, and doe ioyne herselfe
to another man, she may not return
to her first husband againe, for that
she is defiled & made contaminate.
And yet whereas thou hast departed
from me, and hast committed forni-
cation with many other Louers, doe
thou retorne vnto me againe, and I
will receyue thee, sayth Almighty
G O D.

By which words is expressed the
fourth vniuersality, contayning all
states, qualities, and conditions of
men, howe many wayes, or how of-
tentimes, or howe contemptuously
soeuer they haue committed sinnes
against hys Diuine Maiesty. And
what may be added nowe more vn-

to this? Was there ever Father that made so large an offer to his children? Or was there ever Father that gave so ample and vniuersal promise of pardon vnto his Children? Who can so wth mistrust himselfe as to be excluded from this assurance of mercy wherein all sorts of people, all kinds of sinners, all times of seasons, all states & qualities of sinners are comprehended? O most miserable and unfortunate man, that excludeth himselfe, who God excludeth not. What is there in this general and vniuersal promises, whicof any man in the world shold haue pretence, to make any least doubt or question? Of the meaning (perhaps) and intent of his that promisceth; O deere Brother, in onely loue and charity, and consequently cannot decieve vs.

Of the truth and surety of his promises? It is intallible, and more certaine then Heauen and earth put together. Of the power that he hath to performe his promises? It is infinite, and not restrained by any bounds or limitation: wherof then may we doubt? or in which of these three payntes may we not conceiue most singular consolation? Here

Despayre of Gods mercy.

An eblorable meditation that blessed Bernard made vpon these three particulars which we haue now mentioned. *Tria considero* (sayeth hee) *in quibus tota spes mea consistit, charitatem uocationis, ueritatem promissionis, Bern. ser. in passionem redditionis, &c.*

Bern. ser. in ver. psa. 111.

That is, I do consider three things *do. in ater.* (sayeth thy holy man) wherein all my *can.* hope consisteth, and whereby it is made inuincible. First, the exceeding love and charity of him, that calleth me to him by repentance: secondly, the infallible truth and certaynty of his promise which he maketh to me of pardon and mercy: thirdly, the infinite power and ability hee hath to performe whatsoever he promiseth. That is, that triple or three-fold rope and Chaine which holy Scripture saith is hardly broken, for that by this rope let downe vnto vs from *Eccle. 4.* heauen (which is our Countrey) in this world, that is our pryson, wee may ascend and mount vppe (if wee will) euen vnto the sight and possession of Gods eternal kingdome and heavenly glory. Thus far that blessed Father.

But now to the second poynt, if we consider how faithfully almighty

Despaire of Gods mercy.

ty God hath put in execution those promises of his from time to time, and how no one man vpon earth (so many ages as the world hath continued) was euer yet frustrate of this hope; in making his confession vnto his Maiesty, if hee made it from his hart: we shall finde further cause for vs to consider. For so much as it is not probable, or in reason to be imagined, that he which neuer failed in times past, will breake his promise for the time to come, especially being now in Christianity, when we haue this aduantage aboue all other former times (as S. Iohn dooth also note) that hee who was and is our Iudge, is become also our aduocate to pleade our cause.

1. Iohn, 2.

Cast backe thine eyes then my louing brother, and take a viewe of all ages, times and seasons past and gone. Begin from the first creation of this world, and come downe vnto this day: and examine differently whether in all thys wide compasse of times, persons, places, and most grievous offences committed against his diuine Maiesty, there were euer yet any one sinner vpon earth, that returned vnfaignedly,

Dispaire of Gods mercy.

was not receiued. The same of our
first Parents was presently forgiven
vnto them, vppon theyr first signifi-
cation of grieue and sorrowe for the
same. And not onely thys, but our
Saviour also Iesus Christ was pro-
mised to be sent, for restoring them **Gene. 3.**
and theyr posterity to the glory and
felicity which by theyr fall they had
lost. After this vntill the time of A-
braham and of the people of Israel,
as some workes of Gods iustice are
recorded in holy writ, that were ex-
ecuted vppon irrepentant offenders;
so are there many more celebrated
of his mercy; and only two persons
in particuler are mentioned, who
notwithstanding some sorrow which
they seemed to haue of their offen-
ces were yet reiected; the first where-
of was the murderer Cayne, who at
the beginning denyed his wicked-
nes vnto God, and then being con-
uicted, dispayred of remission. The
second was Esau, whom Saint Paule
callethe a prophane fornicator, who **Heb. 12.**
found no place of repentance, albeit
with tears he sought the same. Where
of S. Chrysostome giueth the reason
in these wordes: *For this cause Esau*
obtained not pardon, for that hee did

Dispayre of Gods mercy.

not repent as hee should haue done in
teares proceeding rather of anger and
temptation, then of true sorrow.

When the people of Israel came
to be a distinct Nation, & to be go-
uerned by Gods appointment, how
griuously (trowe you) did they of-
fend dayly, and almost hourly by
Diuine Maicsty? And howe graci-
ously did hys vspeakable clemen-
cy remit and pardon their manifold
and innumerable sinnes and trespasses
doone against him? The whole
Scripture (in truth) seemeth nothing
else, but a perpetuall Narration of
Gods incredible patience and in-
mercy towards them. And I
would speak of particuler persons
among the, which he receiued to his
fauour after great and manifold of-
fences committed: there would be
no end of all that recitall.

Let Manasses that most impious
and wicked King be an example for
all, of whose enormous life & wicked
after, whole pages are reple-
shed, both in the bookes of Kings
and Chronicles: and yet afterwards
notwithstanding, the same man
ling into misery & calamity among
the Babilonians (a fortunate school

1, Reg. 11.
2, Cor 33.

often

Despayre of Gods mercy.

oftentimes for Princes, who in their prosperity are wont to contemne GOD, hee began to be sorrowfull for his former life and actions, and became repentant (as the Scripture sayth) in the sight of God for the same. Whereat his diuine and incomprehensible mercy was so much moued presently, as hee receiued him to fauour, and brought him back from his pryson and letters, to hys kingdom and imperiall throne of Assy.

The example also of the Nininites is very notable and singular in this behalfe, against whom almighty God hauing decreed a sentence of death, to bee executed within a certaine time: he commaunded Ionas the Prophet to goe & denounce that sentence vnto them. But Ionas well knowing the nature and disposition of God towards mercy: fore sawe (as afterward hee signifieth) that if he should goe and beare that cruell message vnto them, and they thereupon make change of theyr lyues, his Maiesty would preiently pardon them, and so he should be taken for a false and lying Prophet. For auoyding which inconuenience, he chose

Ion. i. 3, 3. 4.

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rather to flee away by sea to the city of Thar fis, and there to hide himselfe. But Almighty G O D raised a tempest in that iourney, and disposed in such sort, as Ionas was cast into the Sea, and there receiued & swallowed by a Whale; from whose belly hee was commanded afterwards to repayre to Nininie, and doe his former message, which he performed. And the renour of his message was, that within forty dayes that huge City of Ninniuy should be destroyed. Which he hauing denounced vnto them, the sequell fell out as Ionas before had suspected. For the Niniuites beleeking the message, and betaking themselves to repentance, G O D forgauē them presently, wherat Ionas was exceedingly grieved and offended, and complained sweetly to god of his strange dealing heercio, demanding why hee had enforced him to come and preach destruction vnto them, knowing before hād that he would pardon them. But hys mercifull Lord answered hym fully to thys poynt, by a certaine accident that fell out, whereto Ionas was not able to reply one word.

Despaire of Gods mercy.

Forso it chaunced, that Ionas sitting without the Walles of the City of Niniue, vnder an Ioy bush, that in one night by Gods appointment was sprung vp to couer hym from the Sun: the same Iuy by Gods ordinance was perished vpon the sudden & was consumed by a worme, leauing the poore Prophet destitute of that consolation of shadow which he receiued by it. Wherewith he being not a little disquieted and afflicted, God sayd vnto hym: thou (Ionas) art sorrowfull, and much grieved for losse of thine Iuy-tree, which notwithstanding thou diddest not plant: or make to growe, nor tookest any labour at all about it. But the same grewe vp in one night, and in one night it perished againe. And shal not I then be carefull to pardon my great City of Ninuiy, wherein there be aboue an hundred & twenty thousand innocent people, which cannot distinguish betweene their right hand and their left? Thys was the answer of Almighty God to Ionas, for defence of his singuler inclination to mercy, in respect that the Niniuites were his owne Creatures, his owne workmanship, and the la-

Ionas. 4.

Despaire of Gods mercy.

hours of his owne handes, as also
ther people also are. Of which kind
of reason and consideration, there
haue beene diuers thinges sayde and
declared before, for manifestations
of Gods infinite mercy. And all this
that hetherto, hath beene spoken, is
of things onely doone in time of the
olde Testament, before the appa-
raunce of Christ our Saviour in the
flesh. But now if we looke into the
time of grace, when God incarnate
came h n s l e in person, to shew the
riches of hys endlesse mercy vnto
mortall men vppon earth: we shall
see more examples without compari-
son, of his exceeding clemency. But
that nowe, our Creator and sheepe-
heard overcome (as it were) with ex-
tream compulsion, came down into
the vale of our misery, which resolu-
tion, not onely to offer pardon and
forgiuenes to all his sheepe that were
astray and would returne: but also
to follow and seeke them out: and
being founde, to lay them on hys
owne shoulders, and so to bring the
back vnto the fold againe, and there
to giue hys lyfe and blood for their
defence against the wolfe.

Luk, 15,

O sweet Lord, what greater love

Display of Gods mercy.

can bee imagined then this? What more pregnant signification of inflamed charity, can mans cogitation conceive or apprehend? is it meruile nowe if hee which descended into vs with hys hart, and with these bowels of burning affection, did set open the gates of all his treasures, fa-
Ioh, 10, 13.
Rom, 5.
Phil, 2.
 vours & graces vnto vs? it is no meruile if the Apostle S. Paule doe say of this time: *Superabundauit gratia*, that grace did ouer abound; and yet further in another place, that Chryst, being very God, dyd in a certaine sort, impouerish and empty himselfe, with the most wonderful effusion of mercies, and haucke of Hea-
Phil, 2.
 uen, which at this time, and euer since he hath made.

Heere-hence it proceedeth, that all his delight and pleasure vppon earth, was to conuerle with sinners, and to giue them comfort, courage, & confidence in him. Which hee dyd to manifestly in sight of all the World, as he became very scandalous & offensive therby to the Scribes & Pharisees, and other principall Rulers among the Iewes Nation. Heere-
Mat, 9, 17.
Mark 2.
Luk, 5.
 hence also dyd proceede those hy-
 most meruailous speeches & strange

Despayre of Gods mercy.

Math. 11.

Iohn. 7.

Math. 11.

invitation of wicked men into him
as for example at one time among
other, whē he cried out in publique.
*Come vnto me all yee that doe labour,
and be heavy laden, and I wil refresh
you.* And at another time going in-
to the Temple of Ierusalem vppon a
high festiuall day, when all the peo-
ple were gathered together, he stood
vp in the midst of them all, & brake
forth into this vehement invitation,
with a loude voyce, as S. Iohn Euan-
gelist recordeth; *If any man among
you be thirsty, let him come vnto me
and hee shall drinke.* Hereby it came
to passe; that his diuine Maiesty was
tearmed commonly, *Publicanorum
& peccatorum amicus*, the friend and
familiar of wicked publicans & sin-
ners. And hereof finally it did pro-
ceed, that hee receiued all, embraced
all, and forgieue all that repayred vnto
him, were they Scribes, Pharises,
Souldiours, Publicans, Vicers, Har-
lots, Theeues, Persecutors, or what-
soeuer most grievous offenders be-
sides; whereof particuler examples
in each kinde might bee alledged,
assuring vs furthermore, that after
his resurrection, and blessed ascen-
sion to the right hand of hys Father,

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he would be more beautifull, yet in
this manner of proceeding, and draw John, 1. 1.
all men vnto him: being at one tyme
both our Iudge and advocate, our
King and Mediatour, our God and
Redeemer, our Father and Brother
our Priest and Sacrifice, and he that
both pleadeth and determineth our
cause together.

What then should not wee hope
at thys tyme (deere Christian Bro-
ther) at the handes of thys our Lord
and Mayster, which hath left vnto vs
such wordes, such deedes, such as-
sured euidence of his infallible loue &
aboundant mercies towards vs? Why
should not hys dealings with other
men before vs, giue vs heart & cou-
rage to trust assuredly in him, for the
time present and to come? Why
should not his former most infinite
mercies, bee vnto vs odoriferous al-
luring fauours and Oyntmentes, to
make vs as the spouse did in the
Canticles, follow and run after him.
Heare what deuout Saint Bernard Can. 10,
doth meditate vppon thys passage of
Christes fragrant Oyntmentes. O
sweet Iesus (saith hee) the fresh and
odoriferous smell of the wonderfull
clemency, doth allure vs to run af-
ter

Dispaire of Gods mercy.

ter thee, when we heare say, that thou
dispiseſt not Beggers, nor abhorreſt
ſinners. We know right wel O Lord,
that thou didſt not reiect the theefe
that confeſſed thee, nor the ſinfull
woman that wept vnto thee, nor the
Chananæan that humbled her ſelfe
before thee, nor the wicked adulter-
reſſe brought vnto thee nor the tou-
ler or tribute gatherer that followed
thee, nor the publican that repayed
vnto thee, nor the diſciple that loy-
ed thee, nor Saule that did perfecut
thee, nor thy tormētors that did oule
thy ſacred body to the Croſſe. O
Lorde, all theſe are fragrant ſmelles
and ſauours of thy moſt ſweet mer-
cy; and at the ſcent of theſe thyne
oyntments, wee doe follow and run
after thee. Thus ſay S. Bernard

*The 4. part: the application of al that
hath been ſayd.*

ANd ſo with this to come to the
fourth & laſt part of this Chap-
ter, and to apply all that hath bene
ſayde of Gods mercy to our preſent
purpoſe: What man is there liuing
in the world, that reading and belee-
uing theſe things, can doubt or miſ-
truſt

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must to receiue pardon for their sinne.
If God be he that iustifieth, why is a Rom, 8.
blame condemne vs, saith the holy A-
postle S. Paule? If God bee minded
to deliuer vs, who can take vs out of
his hands? If God protest that he will
pardon vs, why should wee make a Iohn, 6.
ny doubt or question thereof at all?
Why shoulde wee notioyne rather
with that confident and faithfull ser-
uant of his Saint Paule, who sayth
vnto vs, and to all other sinners ly-
ying, in his Maysters name: Let vs
repaire vnto him with a true hart, in Heb, 10,
fulnesse of faith, hauing purged our
hartes from an euil conscience: Let vs
hold fast an imoueable confession
of our Hope, seeing hee is faithfull
which hath giuen vnto vs his promi-
ses, and let vs consider howe one of
vs may prouoke another to, &c. By
which words the holy Apostle signi-
fith, that what sinner soeuer shal re-
solue with him selfe, to purge his con-
science fro wickednes for the time to
come, & to imploy the rest of his life
in charity and good workes, he may
confidently & boldly repaire vnto al-
mighty God, with most certain assu-
rance to receiue pardon & remission.
And alas (deere Brother) why then
should

Despayre of Gods mercy.

Should any man despayre? Wherefore should any man cast away his owne soule; that God so much desireth to saue? what a pittifull and lamentable case is it to behold so many Christians in the Worlde to grow languishing in their finnes, and to giue themselves ouer to all kinde of carelesse and desolute sensuality, (which by God himselfe is called desperation) vpon this conceite & wicked cogitation, that nowe they are gon so farre, and so deeply rooted & habited in thys kind of lyfe, as either it is impoisible; or in vaine for them nowe to thinke of change or amendment? O deere Brother, let these men harken with diligence vnto this excellent discourse of S. Chrysostome which ensueth.

If thou bee a wicked man; (saith hee) thinke vpon the Publican. If thou be vnleane of life, consider the harlot. If thou be a murderer, remember the theefe. If thou be a swearer, call to minde the blasphemers. Cast thine eyes vpon Saule and Paule, first a persecutor, & then a Preacher, first a violent robber, afterward a good Steward, and faithfull dispenser. First chaffe, afterward come: first a wolfe,

after-

Despaire of Gods mercy.

afterward a Shepheard, first lead: afterward gold: first a Pirat, afterward a good Pilot: first a disperſer: afterward a gatherer together: first a breaker downe of Gods vineyarde, afterward a planter; first a destroyer, afterward a builder.

Thou haſt ſeen manifold wickedneſſe, but now behold vnſpeakeable mercy. Thou haſt heard the pride of the ſervant, conſider now the loue and clemency of the mayſter: I will not thou ſay to me, I am a blaſphemer, I haue boene a perſecutor, I haue ledde an vncleane and abhominable life, and therefore I doubt leaſt I ſhall not be pardoned.

Say not ſo vnto mee, for here thou haſt examples to the contrary, in euery of theſe and many other ſinnes. Thou maielt ſafely flye to any Port thou liſt, and that eyther in the olde or newe Teſtament. For in the old, thou haſt Dauid, in the newe, thou haſt Paule. I will not haue the therefore alledge excuſes vnto me, for conuicting thine own cowardnes.

Haſt thou ſinned, repent; haſt thou ſinned a thouſand times, repent a thouſand times vnſaynedly. This is the onely oymment that may be poured

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poured into an afflicted conscience,
the torment wherof I do wel know.
For the deuill standeth by, whening
his worde of desperation, and saying
vnto thee ; Thou hast liued wicked-
ly all thy youth, & thy former dayes
thou hast mispent, thou hast haunted
playe-, and spectacles with thy com-
panions, and followed after loose &
lasciuious women ; thou hast taken
other mens goods fro them wrong-
fully : Thou hast beene couetous,
disolute, and effeminate ; thou hast
forsworne thy selte : thou hast blas-
phemed, and committed many other
heynous and wicked crimes, and
therefore what hope canst thou haue
of saluation ; Truly none at all.
Thou art a meere cast away, & canst
not now goe backe, and therefore
my counsaile is, that now thou vie
the pleasures & commodities of this
Worlde, and passe ouer thy time in
mirth of hart, without cogitation of
other affayres.

These are the words of the deuill,
(louing brother) these are the coun-
sailes, and perswasions of our enemy.
But mine are contrary : If thou haue
fallen, thou maist rise againe: If thou
haue beene a lost companion, yet
thou

Despayre of Gods mercy.

thou mayest be sayd. If thou haue committed fornication and adultery in times past, thou mayest be content for the time to come. If thou haue hauoted plaies and games, thou mayest drawe backe thy foot, from henceforth: If thou haue delighted in lewde and euell company, thou mayest hereafter acquaint thy selfe with good. This onely is necessarie, that thou begin thy conversion out of hand, & that thou repent, and take in hand to reforme thy selfe, though it be at the first but a litle.

Let thine eyes begin but to shedde forth one teare, enter into thy conscience, consider thy selfe but indifferently, examine thine actions, and what they deserue. Lay before thy face the day of iudgement, with the torments of hell on the one side, and the ioyes of heaue on the other. Repent, confesse, amend thy life, seke a medicine for thy wounde out of hand, while thou art in this life, in what state or condition soeuer thou be. Yea, if thou be vpon thy deathbedde, and ready to breath out thy soule and Spirit, feare not to repent, for that gods mercy is not restrained by the shortnesse of time. Which I
speak

Neuer too late
to repent.

Despayre of Gods mercy.

speake vnto you (my deere bretheren) not to make you heereby the more negligent, but only to stirre you vp to the confidence of Gods mercy, and thereby to auoide the most dangerous gulfe of desperation. Heere to are the words of this holy & learned Father,

In which long and large discourse of his, we are to note, that (together with most excellent encouragement which hee giueth to all sinners, of what state and condition soeuer they be, in all times and seasons to trust in Gods mercy, and neuer to despayre) hee giueth also an whollsome admonishment, that wee should not by this confidence become more negligent in reforming our liues, but rather doe it out of hand, without all delay, or procrastination. Wherevnto in like manner the holy Father Saint Augustine, in like exhortation against despayre, dooth endeavour most vehemently to stirre vs vp, in these words. Let no man after a hundred sinnes, nor after a thousand, despayre of Gods mercy, but yet so let him not despayre, as hee seeketh secretly without all stay, to recouer himselfe to God by amendment of liue.

Displaye of Gods mercy.

lyfe; least perhaps, after that by custome he hath gotten a habite of sin, he bee not able to deliuer himselfe from the snares of the deuill, albeit he would.

And in the very same Sermon, he discourseth yet further of the same matter, in manner following. Not every man that hath sinned, but hee that perseuereth in sin, is hatefull and abominable in the sight of GOD. For that no man must distrust of Gods mercy towards hym that will amend and leaue his sinnes. For that God himselfe, as a most sweet comforter, hath said by his Prophet. *That the impiety of a wicked man shall not hurt him, at what time soeuer hee shall returne from the same.* But yet this great mercy of the Lord, is then onely profitable vnto vs, if we delay not our conversion, nor doe multiply sinnes vpon sinnes. Which I will declare vnto you by the example of woundes and ruptures of our body, by which also the infirmities of our mind and soule may be conceined.

Thus then we see, if a mans foot, legge or arme be broken, with how great payne the same is restored to his accustomed strength. But if any
mem-

Ezech. 18, 15.

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member of our body should be broken twice or thrise, or more often, in one and the selfe same place: your charity can imagine, howe hard a thing it were for that part to recover her perfect health againe. So farre is it (deere bretheren) in the wounds and ruptures of our soule.

If a man doe commit sinne once or twice, and do vnfaynedly without dissimulation make his refuge to the medicine of repentance, he doth out of hand obtaine health again, & that sometimes without any skar or blemish of the disease past. But if he begin to adde sins vpon sins in such sort that the woundes of his soule doe rather putrify within him, by coneyring and defending them, then heale by repentance and confelsion, it is to be feared, least that heauy speeche of the Apostle be fulfilled in him, to whom he saith in this manner; Doe st thou not know, that the benignity of god is used to bring thee to repentance? But thou, by thy obdurate hart & impenitent hart, dost heape to thy selfe wrath on the day of vengeance, & of the reuelation of Gods iust iudgement. Thus far Saint Augustine.

But nowe (deere Christian bretheren)

Rom. 2.

Despairof Gods mercy.

ther) what can bee spoken more effectually; either to erect vs to hope and confidence in Gods mercy, or to terrifie vs f. & presumption in delaying our amendment, then here hath bin vttered by these noble pillars and Fathers of Christes Church, and most excellent instruments and Temples of his holy Spirit? The diuine wisdom of almighty God, in a certain place saith; That the words of Wisemen, ought to be spurs vnto vs, and as it were nayles, driuen into the depth of our heartes: meaning thereby that we should be stirred vp, and most vehemently moued when we heare such Wise men as the holy Ghost there meaneth (which indeed are onely they that haue the knowledge and true feare of God,) make such exhortations vnto vs, and giue vs such wholesome admonishments, as these godly Fathers in this great stayre haue done And how is it then (deere brother) that we are nothing stirred vp thereby, nothing quickened, nothing awaked? Well, I will conclude this whole Chapter and treatise, with another exhortation & admonishment of Saint Augustine, for that besides the graue authority

Eccle, 32.

of

Despayre of Gods mercy
of the man (which ought to moue
vs much,) I thinke nothing can be
spoken more excellently, or more
agreeing to our peculier purpose.

Thus then he saith. Almighty god
S. Augn. Ser. dooth neuer despise the repentance
181. de tem. of any man, if it be offered vnto him
sincerely and simply; nay he accep-
teth the same most willingly, embra-
ceth the penitent, and endeuor-
eth to reduce hym to hys former state
wherein he was before he fell.

And that which is yet more; if a
man be not able to fulfill the whole
order of his satisfaciō, yet doth not
God refuse the least repentance that
is, though it bee doone in neuer so
short a space. Neither doth he refuse
the reward to petrify of any little con-
version. And this dooth the Prophet
Isay seeme to me to signifie, when he
saith in Gods person to the people of
Israell; I haue contristed thee a little
for thy sinnes, I haue stricken thee &
turned my face from thee, thou hast
been sad and hast walked in sorrow,
and I haue comforted thee againe.

These examples then of repentance
(deere Brethren) wee hauing before
our eyes, let vs not perseuer in our
sins, nor despayre of restoration.

Desire of Gods mercy.

But rather let vs say with a confidence, that him, we will turne home to our Father, and present our selues vnto our God, for truly (my bretheren) hee will neuer turne away from the man that turneth vnto him.

Himselfe hath said, that he is a god Esa. 19. which draweth neere vnto vs, were it for that our sins do make a separation betwixt him & vs. Let vs take away then the separation & obstacle, and so nothing shal let our coniunction with him, which he greatly desireth. For to this end did he create vs, that hee might bestow vpon vs eternall life in the kingdome of heauen. He did not make vs for hell; but hee made his kingdome for vs, & hel for the deuill. So he saith in the Gospell, *Come ye blessed of my Father, enjoy the kingdome prepared for you, from the beginning of the worlde.* Math. 25. And to the damned: *Depart from me, ye accursed, into euerlasting fire, which is prepared for the deuill and his angels.*

If then hell fire was prepared for the deuill, and the kingdome of heauen for man, from the beginning of the word, it remaineth onely, that we provide, not to loose our inheritance by persisting in sin. So long as

Despayre of God: and yet
wee are in this lyfe; howe much
greater sorow our finnes may be
possible to with them away by
and delayed repentance: For when
wee shall once depart fro this world,
albeit then wee doe repent, (as
doubt not but we shall from the bottom
of our hearts) yet shall it avayle us
nothing. And albeit our teeth do gnaw
our mouth dry out, and our eyes
forth in teares; and our hart labour
with innumerable sorowes and
supplication; yet shall no man helpe
us; no man assist us; nor be made
with the tip of his finger: as much
as a drop of water to quench the
ardent hell torment; nor shall we
see us that lam: nable as were
the rich Glutton receiveth in the
mouth of Abisham. I praye you
therefore to read you a great devotion
that none may passe from us to the
firm ground of further to liff in
Augustines exhortation. And now
with all I thinke it good to conclude
this Treatise.

FINIS.

The end of the second and last
Booke, tending to Re-
lution.